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THE POONA ORIENTALIST

A quarterly journal devoted to Oriental studies

Vol. VII

APRIL & JULY 1942

Nos. 1 & 2

PARAŚURĀMAPRATĀPA

Its Authorship, date and the authorities quoted in it.*

(Har Dutt Sharma)

Paraśurāmapratāpa is a huge work of an encyclopædic nature. No other library possesses the complete ms of this work, except the Bhandarkar Oriental Institute, Poona, Library. But even the Institute mss. of this work have a large number of folia missing. The work is on the 'general topics of Dharmasāstra and contains 16 sections or kāṇḍas. It has been split up into 17 different codices in the Institute library. Burnell's catalogue of Tanjore library (p. 131 a) records only 5 mss. of 5 sections. In the Baroda Oriental Institute there is only one ms. (no. 5887) of one section (राजवल्हमकाण्ड).

The stupendous nature of the work can be judged by the total number of leaves, which is 2445. An attempt is made in this paper to examine the various mss., to discuss the question of its authorship and date and to give a general survey of its contents together with a few interesting topics dealt with in it.

The work is divided into the following 16 काण्ड's :

(1) प्रलोपकाण्ड. Ms. No. 234 of the Viśrambag collection II, and No. 787 of the Descriptive Catalogue. Here the author gives the history of परशुराम जलदहन्य from the various पुराण, which are स्कन्द, अष्टाव्यध or आदिसहायपुराण, हरिवंश, महाभारत-शान्तिपर्व, भागवत and पद्मपुराण. It has got only 114 leaves out of 163; 49 are missing.

(2) जातिविवेक or उपोद्घातकाण्ड. Ms. No. 233 of Viś. II, and No. 791 of the Descriptive Cat. According to the अनुक्रमणिका of this काण्ड, given in Ms. No. 244 of Viś. II (which is again incomplete as it does not contain the first leaf), the main topics dealt with in this काण्ड, are the different castes, their religious duties

* Paper read at the Eleventh All India Oriental Conference, Hyderabad, December 1941.

and the *आत्मना*. Out of 56 leaves it contains only 52. It is interesting to note that it contains almost the complete text of the *जातिविवेक*, a work on different castes by गोपीनाथ or गोपीश्वर. The opening lines of the work as given in one Ms. are :—

Fol. 44 b—गोपीनाथमतानुसारेण जातिनिर्णयं (यः) प्रदर्शिते (श्र्यते) ।

संधि (गी) ते साहिते (स्ते) त्वेवकृत्यै (?) वैद्यके च कवितायाम् ।

आगमशास्त्रकलासु च गोपीनाथः प्रगल्भते ज्ञातुः ॥

मन्वादिस्मृतिशास्त्रवाक्यनिचयनालोच्य विस्तारितो

ग्रंथो जातिविवेक एव विदुषा गोपीश्वरेण क्षिणी ।

सूर्यः स्वीकृत्ये यथा क्षितिरसं वर्षापादं (?)...

कथं लोकमनामथं घनरसैः पूर्णं सुवर्णास्पदम् ।

जातिविवेकं धीराः कृतवदगुणैः नानामकयंतु (?)

जातिविवेकेन यथा जानांयलधोभुसकं दरं (?) ।

एषां केनिकलाकलापकथनं संक्षेपते च...

नृपिप्रसरो भविष्यति ततः संक्षिप्यते विस्तारः ।

गंगीयस्य सहस्रधा परिगतस्वाधस्तथैकास्मृतं

शास्त्रा के कलयंतु काव्यरचनां संतो गुणवाहिणः ।

आचारे व्यवहारे च प्रायश्चित्ते विरोधतः ।

ज्ञात्वा जातिविवेकं हि विप्रः सम्भवमर्हति ॥

I was able to examine two more Mss. of this work — No. 46 of A. 1883-4 and No. 185 of 1886-92 in the Institute library. With minor differences they agree with the text given in *परशुरामप्रताप* and the extract given in the I. O. Ms. No. 1638. Both the Mss. of *जातिविवेक*, begin with अथ विष्णुभरवास्तुशास्त्रम्, and then follow about a dozen verses, before we come to the verse — सख्योतात इतः पुराणपुराणो etc., which is the first verse in the I. O. Ms. quoted above. It appears that in these Mss. of *जातिविवेक*, a quotation from *विष्णुभरवास्तुशास्त्रम्* has been inserted in the beginning by some late hand. The whole work does not appear to be a part of *विष्णुभरवास्तुशास्त्रम्* as Peterson thinks in his *Ulwār Cat.* No. 1323. It is difficult to give the exact date of गोपीनाथ. All that can be said under the present circumstances of our knowledge is that he must be earlier than 1550 A. D.

(3) *आश्रितिकाण्ड*. Ms. No. 241 of Vol. II, and No. 783 of the Descriptive Catalogue. According to the अनुक्रमणिका of this *काण्ड* given in Ms. No. 243 of Vol. II. the main topics dealt with are the

daily duties to be performed by द्विजः. It is a fragment, containing only 236 out of 313 leaves, and it ends abruptly. On fol. 31-32, we find a संकल्प, wherein the place and time are mentioned as गंगातीरस्थो वैश्वदेवो देवे, गौतम्याः पूर्वकृते..... वर्तमाने त्रिपंचाशच्छताधिकषत्सहस्रमहायुगातिवर्तिनि कलियुगे etc. This works out to be 4153 Kali era. Taking 3101 B. C. as the start of this era, we arrive at 1052 A. D. as the date recorded in the महापुरुष from which the संकल्प is quoted.

Another interesting point about this Ms. is that it gives a long extract (12 leaves, from fol. 195 b to fol. 216 b) from some text of शाकविद्या. On fol. 195 b, we read अथ श्रीपरमेश्वरपूजाक्रममाह. नैवेद्यमसंगाभ्याक(का)प्यावो निरूप्यते । It is some अष्टयुगेदे text, ascribed to सुषेण (spelt as सुषेण देव), and contains miscellaneous information about water, milk, different grains, dishes, etc.

Fol. 265a ff contain very interesting text on शयनविधि, स्त्री-सुषेण, sphyrosiaize medicines and a detailed account of manufacturing different scents, the Colophon on fol. 276a being इत्यन्तः— पुरचिन्तायां सन्धयिन्ता. This is followed by — शशेण वैष्णोविनिगृह्येन विदूरयस्या महिषा उवाच । विषयदिग्धेन च जगुरेण देवी विरका किल काशिराजम् ॥

Fol. 278 a ff contain समाध्याय.

(4) संस्कारकाण्ड. Ms. No. 157 of Vol. I, and No. 780 (ii) of the Descriptive Catalogue. The codex No. 157, contains संस्कार and निधिकाण्ड. For the sake of reference I call the former as 780 (ii) and the latter as 780 (i). Out of 410 leaves, the संस्कारकाण्ड has only 352 remaining, 58 are missing. The अशुक्लमण्डिका is given in Ms. No. 245 of Vol. II. It deals with संस्कार and quotes a vast number of works on वैद्यक, ज्योतिष, तंत्र, धर्म, etc.

Fol. 69 a to 84b contain the whole of the first part of बाल-विदित्वा or शिक्षुरक्षात्रेण by पृथिवीमह, son of सवन्पात्र, and elder brother of मान्धातृ.

On fol. 104b, we have an extract on विषकन्या or poison damsel. I am going to deal with this problem at length in a separate paper.

Fol. 111a-112a give the text of a work called बालकरक्षा or बालरक्षिका by कल्याणराजः. It begins :—

अथ बालकरक्षा

रक्षां संक्षिप्य वक्ष्यामि वलिपूजादिभिः विधाः ।

महाः केचिदसाध्याः स्युः केचित्साध्याः प्रकीर्तिताः ॥

रत्नावली—क्रियाकालगुणोत्तरानुसारेण बालकरक्षा कथ्यते । It ends :—

एषा रत्नावलीयुक्तं क्रियाकालगुणोत्तरम् ।

करुणाप्राणनाथेन कृतेष्व बालराक्षिका ॥

करुणा कृपा । करुणा नष्टो काला (स्त्र) च । तप्राणनाथेनेत्य कृतेत्यर्थः ॥

On. Fol. 137a our author criticises हेमाद्रि on the question of अधिकारास.

On fol. 141a we have an extract from संतरहस्य, a work so far not known. It begins :—

आयुष्कामः प्रजाकामः स्वर्गकामो कर्तृद्विषः ।

अर्थवेदेवतां कांचिदुष्टिदो तुष्टिदां वसम् ॥

तद्दृश्यकरमौल्य (एष) विद्यापुष्टिविवर्धनम् ।

तुष्टिसान्मन्यसेन्ममं हितमा-युभात्मनः ॥ It ends :—

इति श्रीसंतरहस्योक्तं संतरवीकारविधानम् । fol. 141b

Fol. 190ff discuss the important point about the marriage with maternal uncle's daughter (मातुलकन्या). The author's conclusion, एतेन मातुलसुताविवाहविषये विवाहोऽपि परास्तः, proves him to be a southerner.

Fol. 276-289 contain an unnamed work on विवाह, in 13 अध्याय and 344 श्लोकाः. It begins :—

ससुरासुरकिञ्चरयक्षोरग्राक्षसैः सदा प्रणतम् ।

सकलभुवनैकनाथं भानुं भक्त्या प्रणम्यादी ॥ १ ॥

शौनकागर्परासारवसिष्ठभृगुवाद्रावणमतानि ।

एषा वन्मि विवाहं स्फुटविकटार्थाभिरार्थोभिः ॥ २ ॥

The topics dealt with are (1) शकुनाः, (2) कन्यालाभः, (3) कन्या-वरणम्, (4) इन्द्राणीपूजनम्, (5) मासफलम्, (6) वारफलम्, (7) तिथिफलम्, (8) मिथिकाध्यायः, (9) जक्षत्रप्रकरणम्, (10) पदुर्गपुष्टिः, (11) ग्रहभावफलध्यायः, (12) चन्द्रलक्षणध्यायः, and (13) विवाहं तिथ्यादेः सामान्यतया निर्णयः ।

I have not been able to identify this work.

On fol. 359b, we have :—

अथ शल्यज्ञानं कु(क)र्मसामले

प्रभे वा स्वाशक्ति प्राच्यां शल्यं नारंमने(ये ?)तदा ।

सार्द्धहस्तप्रमाणेन तच्छ म(नु)प्यभूत्यथै ।

का प्रभे वद्धिर्विभागो ख(न)रक्षत्वं कद्रुदे ।

मूतदण्डो भवेत्तत्र मयं नैव निवर्तते ।

च प्रभे यदि वाग्यायां नरशाल्यमधी भवेत् ।

तद्गुहे स्वामिनो युष्मुं कुर्वांश्चाकटिसंस्थितम् ॥ etc.

It is followed by the following diagram :—

प	व	क
स	य	घ
ङ	ण	त

I have not been able to identify this work.

(5) तिथिकाण्ड. Ms. No. 157 of Viś. I, and Descriptive Catalogue No. 780 (i). Ms. No. 242 of Viś. II gives its अनुक्रमणिका. The Ms. contains 551 out of 559 leaves, and it deals with the different तिथिs of every month, together with the particular religious rites to be performed on those days.

(6) व्रतकाण्ड, (7) दशकाण्ड and (8) कर्मविपाककाण्ड. All these three काण्डs are contained in Ms. No. 158 of Viś. II. For the sake of referring to them separately, I have named them as 158 (i) a, 158 (i) b and 158 (i) c respectively. They contain 51, 261 and 340 leaves respectively. The अनुक्रमणिकाs, of all the three काण्डs are given in Ms. No. 242 of Viś. II.

Ms. No. 158 (i) b, on fol. 257 a ff., gives a text from मेदिपुराण on trees and their planting. It is called आरामकृत्य. It is followed by an extract on वृक्षप्रतिष्ठा from the मत्स्यपुराण.

Ms. No. 158 (i) c, on fol. 251a, we find the colophon इति सर्वशास्त्रे कर्मविपाके सिद्धिरचिते प्रायश्चित्तादि(वि)कारः समाप्तः। I have not been able to identify the quotations or the author.

(9) प्रायश्चित्तकाण्ड. Ms. No. 560 of Viś. I, and Descriptive Cat. No. 790. It contains 72 out of 76 leaves and deals with प्रायश्चित्तs. Its index (अनुक्रमणिका) is given in Ms. No. 242 of Viś. II.

(10) आशीषकाण्ड. Ms. No. 240 of Viś. II, and Descriptive Cat. No. 782. The codex contains only 42 leaves and breaks off with the अमृतवर्तपर्व. It has no separate index, but the contents are given in the beginning in अनुष्टुप् metres.

(11) आश्वकाण्ड. Ms. No. 246 of Viś. II, and Descriptive Cat. No. 789. It contains 78 out of 105 leaves, and is incomplete. Kane and Aufrecht think that this codex contains also a com. आहोरात्रिकलिका by वीषदेव. But, both appear to be wrong. The

last colophon of our codex—इति श्रीवैपदेवपंडितकृती भास्वलायनाचार्य-संमिली आहूदीपकलिका संपूर्ण, seems to have misled them. The author of परशुरामप्रताप usually quotes works along with their colophons even. Although I have not been able to find a work called आहूदीपकलिका, but the examination of the text led me to the discovery that it was almost identical with the आश्वलायनगृह्यकारिकाविवरण text (Ms. No. 15 of 1871-72 of the Bhandarkar Institute). The author calls himself a pupil of उपदेव (read आपदेव ?), but gives no name of his own. On further examination I have found extensive quotations from the आश्वलायनगृह्यकारिकाविवरण in our work. The date of this Ms. is Sam 1750. It appears that the author of परशुरामप्रताप knew that author's name, and it was वैपदेव. It is possible that वैपदेव wrote an independent work called आहूदीपकलिका, based on his "विवरण" and परशुरामप्रताप has quoted the work. But the problem is not finally settled. It requires further examination.

(12) प्रतिष्ठाकाण्ड. Ms. No. 236 of Vis. II, and Descriptive Cat. No. 785. The codex is a fragment, containing 36 leaves, and ending on fol. 56b abruptly. Its अनुक्रमणिका is given in Ms. No. 242 of Vis. II. Fols. 32b ff. give ब्रह्मसूत्र according to ब्राह्मसंहिता.

(13) राजवल्लभकाण्ड. Ms. No. 239 of Vis. II, and Descriptive Cat. No. 781. It is a fragment, containing only 37 leaves, and ending abruptly on fol. 51b. The index is given in Ms. No. 242 of Vis. II. This Ms. Contains an interesting extract from some work of अमरसिंह (?) on छुरिकायुद्ध.

But :—cf. ज्योतिर्विबन्ध, p. 342, अध इन्द्रयुद्धम्—समरसिंह—इन्द्रं दुर्गं कविआतुरं युद्धं चतुर्विधम् : प्राधान्ययोगे इन्द्रस्य युद्धस्येति तदुच्यते ॥ १ ॥ etc.

This chapter on इन्द्रयुद्धे contains 15 verses, all ascribed to समरसिंह. The next chapter is अध छुरिकायुद्धम्, the first 6 verses of which do not bear the name of source. The next 6 verses are from लक्षणसमुच्चय, followed by 6 more verses from समरसिंह. There are two more sub-headings अध छुरिकोपासिताः (containing 3 verses) and अध मन्त्रः (containing the mantras), which are not ascribed to any author.

By the above comparison I am inclined to believe that the name अमरसिंह in this Ms. is a mistake for समरसिंह.

(14) न्यवहारकाण्ड. Ms. No. 235 of Viś. II, and Descriptive Catalogue No. 786. It is incomplete and contains 79 out of 91 leaves. It has no index.

(15) अदुलकाण्ड. Ms. No. 238 of Viś. II, and Descriptive Catalogue No. 784. It is incomplete, containing 97 out of 127 leaves. Its index is given in Ms. No. 242 of Viś. II.

(16) मन्वकाण्ड. Ms. No. 237 of Viś. II, and Descriptive Catalogue No. 788. It is incomplete and contains 55 out of 75 leaves.

Before coming to the question of authorship, I quote the relevant verses which throw some light on it. These verses are found in the beginning of ललितिविवेक or उपोद्घातकाण्ड, Ms. No. 791, (= No. 233 of Viś. II).

Fol. 2 a आस्ते पर्वतराजसङ्घचरणध्वजवसना भूधं
 संपन्निलिदिचीकसां बहुगुणानंदैकमंदोहिनी ।
 विध्वस्ताखिलमोहसन्मुनिमनःसंमोहिनी मेघनं
 भूधकस्थ-निजामशाहनगरी कामैकदोग्धी नृणाम् ॥ १४ ॥
 सीधैरंब[र]जुंविस्त्रजिह्वैरानंदपूर्णवने—
 रुधातैः कलकण्टसंगयिल[स]कल्पद्रुमभिर्द्रुमैः ।
 शकापिच्छिन्नपूरिवेद्यममला वज्रपिसंसेविता
 श्रीमदाजनिजामशाहनगरी संलक्षि[क]ते भूमिपैः ॥ १५ ॥
 भुदेवैरमरावतीम (fol. 2b) निगूहैरविष्मता संयमा-
 द्रमस्वार्थपुरी विरंतरक्तनी (?) पुण्यैर्पुण्यात्मता (?) ।
 सीधैर्मवधता सुसा(धा)परिमलद्रव्यैः कुबैरालका
 लक्ष्मीवहिरपारपारमहेशशानीव वा लक्ष्यते ॥ १६ ॥
 सुवर्णवपजघना स्फुरद्ग्लनदुकुलिनी ।
 अंकसंस्था तु स्थादेर्दृश्यते दधितेव वा ॥ १७ ॥

याहंमदेति पुरवांसिभिरुद्धतामौ (?) संकीर्तिता वरगुणैरभिर्नय काले ।

भृशं भृशं परमया विहरति यत्र संपत्तिवाहनध्वैरहमुग्मदोषैः (?) ॥ १८ ॥

आसीदनुपराजराजमुकुटालंकाररत्नानुभिः

संमुखैर्नखरागसंक्षिप्तपद्मैः प्रजा रंजयन् ।

आकम्पाय ससुदसुदितमहामुन्सादशवाङ्मुरः

श्रीमत्प्रादनिजामशाहनूपतितं(स्त)स्वामुपदि(?)मंहात् ॥ १९ ॥

लब्धानुमान्यो नृपतिः प्रतापः कुलमदीपः सुकृतैकधामा ।

राक्षसतिव्रेमतयाभिर्नयः धर्ममनूयौ हरिव साक्षान् ॥ २० ॥

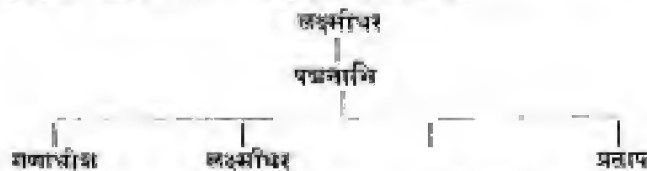
भाज्यायाः खलु तत्र तत्र मुनिभिर्बालुःसकाशात् भूता-
स्तन्मन्ये भृगुर्वच एव पठितः सन्निर्वरीयानयम् ।
सर्वा(र्वा)र्वाभिर्वाचितः (२) गुलनयागर्भं प्रविष्टो हरी(रिः)
यत्र क्षत्रकुलप्रकाशसामनसैलोक्यनाथः स्वयम् ॥ २७ ॥
यस्मिन् संनिविशानुवारचरितः (१) प्रादाद् द्विजेभ्यो महीं
क्षेत्रश्रेणिवराकिहल तरसा त्रिःसप्तकृत्वो महान् ।
वांमुपैत चकार दासममलं मत्वा विभूत्वा स्वयं
नाम्ना श्रीरामदम्भिरित्यपि परां(रं)ख्याता(त)खिलोकान्तरे ॥ २८ ॥
तस्मिन्वंशे जामदग्न्यो वारा (१) सी-
दाम्ना सूर्यशरस्वस्तोत्तरोऽपि (?) ।
वेणु(षः) श्रीमान् सर्वभूतेशशर्णा
भूत्वादि(री)नामांतरज्ञो महीयान् ॥ २९ ॥

तदन्वये राजकुलावतंसैरलङ्घ्यधीर्निः सकलं धरातलम् ।
यत्रोचितानिरवभासयजभृद्दक्ष्मीधरः पुण्ड्रजनीपसेवितः ॥ ३० ॥
तस्माच्च जातः खलु पद्मनाभिर्दान्तः सदाचारस्तो गरीयान् ।
पुरीषरो धर्मवतां भृगुणास्रजन्तसद्गर्भरतो महीयान् ॥ ३१ ॥
बभूवुरस्याथ सुता महान्तः सदा सदाचारतैकधुर्वा ।
निरन्तराधनतत्वरस्य धर्मोत्थिते चतुरः पुमर्थाः ॥ ३२ ॥
तेषां परीयान् सुकृतैकधामा नाम्ना मणार्धीश इति प्रसिद्धः ।
ततस्तु लक्ष्मीधरनामधेयः पुरारिभक्तो द्विजधुर्वचर्षः ॥ ३३ ॥
तेषां वर्नीयान् गुणसागरस्त्रिषा सम्भक्तुं जिताराधनलब्धया कृती ।
युक्तः सदाचाररत्नोपसक्तो राजा प्रतापः कृतपुण्यनन्दितः ॥ ३४ ॥

यस्यासीदसने(र्वा?) रमावितरणे कालकमध्वर्ययां (या)
धर्मस्तात(स्व?) किनोदसील्लक्ष्मभवद्विद्याप्रसंगैर्विदाम् ।
श्रीमद्भार्गवमणिलक्ष्मविभक्तं(रः) कीर्तिं वितन्वन्मही-
पीदे धर्मकृ(धृ)तां निरंतरमसीं सेव्यः सुधांशुज्ज्वलः ॥ ३५ ॥
कांडीः पौडसभिः प्रतापनृपतिः श्रीकुर्महृष्ट्या बहून्
अंधान्बोध्य परंपरोपकृतये रामप्रतापानुधुर्वाः ।
अंधं धर्मविनिर्णयाय विदधे ज्ञानारिभेदे घनः
सख्यं रामपरशघाणप्रण (?) श्रीमत्प्रताभिधम् ॥ ३६ ॥
आद्ये प्रतापकांडेऽस्मिन् जामदग्न्यानुवर्णनम् ।
अर्वाक्ष्योक्तं पुराणानि सर्वपापप्रमुक्तमम् ॥ ३७ ॥

उपोद्घातो द्वितीयस्मिन् आह्निकं च तृतीयके ।
 गर्भाधानादिसंस्कारा निर्णीताश्च चतुर्थके ॥ ३८ ॥
 वैशाखदिनमारम्य कालुनानादिनावधि ।
 तिथिकर्तृण्यमीमांसा निर्णीता पंचमे क्रमात् ॥ ३९ ॥
 षष्ठे व्रतकलापश्च निर्णीतः सप्तमे तथा ।
 निर्णीतानि प्रशस्तानि दानान्यष्टमके तथा ॥ ४० ॥
 विपाकः कर्मणामुक्तः पापश्रित्तमतः परम् ।
 नवमे चित्तिर्तद्ददादौर्चं दशमे तथा ॥ ४१ ॥
 आसक्तकर्तव्यता रुदे प्रतिष्ठा द्वावधे पुनः ।
 राजचक्रभर्त्सर्जं तु त्रयोदशमुपाहृतम् ॥ ४२ ॥
 व्यवहारश्च निर्णीतः काण्डे शकमिमे पुनः ।
 अद्भुतानां पंचदशके विधानं कथितं शुभम् ॥ ४३ ॥
 संक्षेपतस्तु मंत्राणां निर्णयः षोडशे कुतः ।
 सृष्टिमीमांसका नूनं धारयन्तु हृदा सदा ॥ ४४ ॥

From the verses quoted above it is clear that the patron of प्रतापनृपति or प्रतापराज was निजामशाह whose capital was अहमदनगर, that is Ahmadnagar. Mr. P. K. Gode, the Curator of the Bhandarkar Institute Library, identifies the Muslim King with Burhan Shah Nizam Shah of Nizam Shahi dynasty, and Mr. Gode places प्रतापराज (surnamed as सायबी or सांयाजी) between 1531 and 1550 A.D. As he is dealing with this problem in detail in a separate paper (to be published recently), I shall not enter into it. प्रतापराज was a devotee of परशुराम and himself belonged to जामदग्न्यगोत्र. His pedigree is :—



He was a pupil of कूर्मसूरि. Although in the various colophons found in this work प्रतापराज is mentioned as the author of this work, yet there are traces which go towards ascribing the work to कूर्मसूरि himself. I give below the usual colophon :—

इति श्रीमत्प्रीतप्रतापनृपतिशरण्यनिजामशाहानुवरजामदग्न्यकमगोत्रोत्तवसा-
 यबीप्रतापराजकृतनिबन्धे परशुरामप्रतापे, etc.

But usually this Colophon is preceded by the following verse:-

श्रीकेशरचितप्रमनाभतनयश्चमापालचूडामणे-

सदेसात् प्रचुरप्रतापकृतैः श्रीकूर्मसूरिः सुधीः ।

वैधे कर्मणि सर्वशास्त्रनिपुणः स्यातात्तैवेवापरः

त्वात्तं सङ्गुणैर्व्यधात्प्रचुरधी रामप्रतापं महान् ॥

Here, the words आदेशात् and कूर्मसूरिः... स्वधात् leave no doubt as to the fact that it is कूर्मसूरि who is the real author and who, after singing the praises of his patron प्रतापराज in high-flown language, has ascribed his labour to the latter. कूर्मसूरि must have been a great scholar, versed in various branches of learning, as is evident from the number of works and authorities he has quoted. I give here a list of those works, etc., and the entries in it are over 300. In the case of works or authors who are little known or quite unknown, I have given parts of their quotations, in order to facilitate their identification by future scholars. In the case of those authors or works who are well-known and about whom information has been supplied by Mr. P. V. Kane in the Index of his History of Dharmaśāstra, Vol. I, names only have been mentioned. The scholars who will throw some light on the following will be rendering a great service to the cause of research in Indology.

अडवाल or अडवील

समरसिंह, a writer on दुरिकायुद्ध

केशवप्रतापनाथ, author of बालरक्षिक

कर्मविपाक by सिद्धि

करिकाविचन्य

समीजातक

सहस्रदीप

धरणीवत

सूहर्ता

बृहत्कालनिर्णय

लक्ष्मीपर्सहिता

माडर

महिम्नप्रदति

पञ्चदीपिका

रत्नमालाकोश

रुद्रकल्पलता

लङ्कालेख

सुव्यवसायक

वराहजातक

वास्तुतन्त्र

विचारिदेव—देशी(धि)कचक्रवर्ती

विश्वरूपप्रदीप

विश्वामरदान

विश्वरूपनिर्णय

व्याधिलाहि

शिवज्ञानरहस्य

नीलकोपस्मृति

आहुरत्नावली

संक्षिप्तजातक

सप्तविधर्म

सर्वशाकुन

सहदेव, author of सहदेवमत

सुधागिधि

स्कन्दरहस्य

स्मृतिरत्नमञ्जुषा

स्मृत्यर्णव

There can be little doubt that this work is of major importance for the chronology of many works in general, and for the history of धर्मशास्त्र in particular.

As regards the date arrived at by Mr. Gode, I would mention two names which go against it. They are :—जातकतिलक and देवज्ञवल्लभ. In the following list I have given my reasons, which, I hope, Mr. Gode will certainly take into consideration in his forthcoming paper on the subject.

In the end it is my most pleasant duty to acknowledge the kindness of Mr. P. K. Gode, who has ever been a source of inspiration and ungrudging help to me.

LIST OF WORKS AND AUTHORS QUOTED IN PARAŚURĀMAPRATĀPA

अङ्गिरस्—Ms. No. 791, fol. 31b.

अडवालमल—In Ms. No. 780 (i) on fol. 297b we find अथ भाद्रपदशुक्र-
गुरुदशमीविधानं अडवालमले. On fol. 299a—इति अडवालमले गुरु-
दशमीविधानम्. Aufrecht (c. c. I, 6b) mentions one अडवाल,
author of आपस्तम्बसामान्यमुत्तृचि. We have no access to the
Ms.

अग्नि—Ms. No. 791, fol. 22a.

अनन्तभट्टीय—It is different from अनन्तभट्टी or स्वात्मानुष्ठानपद्धति. The
quotation उपवासनिषेधे तु सख्यं किञ्चित्प्रकल्पयेत् (Ms. No. 780 (i),
fol. 209a) from अनन्तभट्टीय, and तथा च 'कलायैकादशीं यत्र द्वादश्य-
नुगता भवेत्. दिनक्षयेऽपि सा गुण्या कर्तव्यामुच्यते तिथिः' इति । यद्यनन्तम-
ट्टेयस्य नाम्ने यतिपदं गृहस्थस्वाध्यायपलक्षणं नेतरन्यानुषङ्गम् । तथा सति
प्राप्यभातेन(?) पुत्रवती गृहस्थस्य निषेधानुपपत्तिरिति यदुक्तं तद्भाष्यतमत्पक्ष-
पातैवेति सम्पत्ते ।..... अतश्च भागवतमतानुसारेणानन्तभट्ट्याख्यानमिति
प्रतीयते (ibid, fol. 214a) of अनन्तभट्ट, go in favour of identify-
ing him with अनन्तभट्ट, son of महादेव, author of तिथिनिर्णय
or निर्णयचिन्तु (Ms. dated 1526-27 A.D. in Baroda O. I. No.
10611). See Kane : Hist. Dh. I, 679.

अपरार्क—Ms. No. 791, fol. 32a.

अपेक्षितार्थदीपतिनी—Com. by नारायण mentioned in शिशुरक्षारत्न, a
manual for the treatment of children, by पृथ्वीमल, son of
मदनपाल, and elder brother of मान्धातृ. See I. O. Cat. Ms. No.
2720; Kane Hist. Dh., I, section 93.

अमरसिंह—author of नामलिङ्गानुभाषण. Ms. No. 791, fol. 49b.

वमरसिह—different from the above. अथ क्षुरिकायुद्धं वमरसिहे—इंद्रहर्ष-
आपि क्षुरिकायुद्धं चतुर्विधम् । प्राधान्यमेषां यत्तस्य युद्धस्येति तदुच्यते ॥ and
so on (Ms. No. 781, fol. 11a). This quotation is attributed
to वमरसिह in ज्योतिर्विभव (Ā. S. S.), p. 342.

अर्णव—probably, the same as महाअर्णव or महाअर्णवकाश, mentioned by
हेमाद्रि. It is also called स्मृतिमहाअर्णव. Quotation in Ms. 780
(ii), fol. 148a is—आलाविषे मुख्यगृहेषु युक्तं कुर्वादिषे वायुपनाय-
नायम्) etc. cf. Kane: Hist. Dh. I, p. 308, fn. 701.

आचारसार—mentioned by हेमाद्रि. Ms. No. 783, fol. 277b.

आचार्य or आचार्यस्मृति—often quoted in आश्वलायनगृह्यकारिकाविवरण
(Bhandarkar O. I. Ms. No. 15 of 1871-72) by a pupil of
उपदेव (Is he identical with आपदेव, son of एकनाथ?) whose
name was उपदेव. Ms. No. 780 (ii), fol. 57b.

आपस्तम्ब—Ms. No. 791, fol. 4a.

आश्वत्थरहस्य—'कुंढानि क्षुरिकाणि युत्तानाकुटीनि च ।' (Ms. No. 780 (ii),
fol. 19b). Quoted also in कुण्डरनाकर by विश्वनाथ द्विवेदिन, son
of श्रीपति (a resident of काशी) and तेजस्विनी, grandson of
जगन्नाथ, and younger brother of विष्णुजी कवीन्द्र (I. O. Ms. No.
3157, p. 1144a), and in कुण्डोद्योतदर्शन, a com. by सहसरनंद, on
his [father's] कुण्डोद्योत, composed at Benares in 1671 A.D.
(I. O. Ms. No. 3164, p. 1148b).

आर्यभट्टसिद्धान्त—Ms. No. 789 (ii), fol. 136 a.

आर्द्धिपणि—'नात्मक्षेत्रे पीडयन्ति विष्मस्यथ अपि ब्रह्माः ।' Ms. No. 780 (ii),
fol. 2a.

आर्द्धिक—'क्षतुकालाभिगमार्गं यः स्वद्वारनिरतश्च यः ।' Ms. No. 780 (ii), fol.
57a.

इन्द्रनारदसंवाद—Ms. No. 783, fol. 109b.

ईशरसंज्ञा—Ms. No. 783, fol. 8a.

ईश्वरगीरीसंवाद—Ms. No. 783, fol. 267 b.

उत्तरगाम्ये—Ms. No. 780 (ii). इत्युत्तरगाम्येनैकचतुर्दशीति संज्ञातः, fol. 114b;
'शिनीचालीप्रांतिः', fol. 115b.

उत्पलाचार्यविवृति—'मूलायनं दुष्कलं परित्यागाद्विधीयते ।' Ms. No. 780 (ii),
fol. 105a. The work is पद्विचक्षिकाहोराविवृति, a commentary
on the पद्विचक्षिका of पृथुवशब्द (son of वराहमिहिर), by मद्द उत्पल
who flourished about 966 A.D. Two Mss. of this work are
noticed under Nos. 6329 and 6330 of I. O. Cat.

उशनस—Ms. No. 791, fol. 32a.

कृष्णवृद्ध—Ms. No. 780 (i), fol. 213a.

- कपादिमाष्यकारः—Ms. No. 780 (ii), fol. 35 b.
 कल्याणनाथ, author of बालरसिका, 'दृष्ट्वा रत्नावलीयुक्तं किञ्चाकाङ्क्ष-
 मुणोत्तरम् । कल्याणनाथेन कृतं बालरसिका ॥' Ms. No. 780 (ii),
 fol. 112a.
 कर्मविपाक—by सिद्धि (द्धि)? 'इति सर्वशास्त्रे कर्मविपाके सिद्धि (द्धि) रचिते
 मायशिवतादि(धि)कारः समाप्तः ।' Ms. No. 158 (i) c, fol. 251 a.
 कर्मविपाकसंग्रह—Ms. No. 158 (i) c, fol. 75 a.
 कर्मविपाकसमुच्चय—Ms. No. 780 (ii), fol. 75 a.
 कर्मविपाकसार—Ms. No. 158 (i) c, fol. 47 b.
 कल्पतरु by लक्ष्मीधर, Ms. No. 791, fol. 44 a.
 कल्पलता—'मालुलस्य सुतोद्ग्राही विघ्नोत्पन्नश्राद्धजीवकः ।' Ms. No. 789, fol. 34b.
 कश्यप—Ms. No. 791, fol. 36 b.
 कात्यायन—Ms. No. 791, fol. 35 a.
 कासशास्त्र—Ms. No. 783, fol. 277 b.
 कामिक—Ms. No. 158 (i) b, fol. 63 a.
 कारिका = आश्वलायनगृह्यकारिका, Ms. No. 780 (ii), fol. 33 a.
 कारिकानियन्त्र—'आर्तज दुष्टे सुरराजपुत्रे सिंहस्त्रिते वा द्विजपुङ्गवानाम् ।' Ms.
 No. 780 (ii), fol. 142 a.
 काष्ठांजलि—Ms. No. 783, fol. 34 b.
 कालनिर्णय—Ms. No. 780 (ii), fol. 363 a.
 कालविधान—'शुक्ले पक्षे निर्मले शीतमानौ शुक्ले जीये चांधरे दृश्यमाने । Ms. No.
 780 (ii), fol. 148 a.
 कालविवेक—Ms. No. 780 (ii), fol. 134 a.
 कालाग्रिद्वैपाणिपद्—Ms. No. 783, fol. 44 = ff. Quoted in full.
 कालादर्श—Ms. No. 780 (i), fol. 124 b.
 कालिकापुराण—Ms. No. 791, fol. 8 a.
 कालोत्तर—Ms. No. 780 (ii), fol. 17 a.
 काश्यपटल—'वल्लभप्रतापमग्नं वा हन्ति ज्यैष्ठर्त(क्षे?)जः पुमान् ।' Ms. No. 780
 (ii), fol. 104 b.
 कूर्मपुराण—Ms. No. 791, fol. 5 a.
 कृष्णार्द्रहोमविधि—ascribed to जमदग्नि, Ms. No. 158 (i) c, fol. 48 b.
 (श्री)कृष्णरहस्य—Ms. No. 783, fol. 101 a.
 कौशिक—Ms. No. 783, fol. 23 a.
 कण्ट—Ms. No. 783, fol. 154 a.
 किञ्चाकालयुगोत्तर—Ms. No. 780 (ii), fol. 83. The work is quoted in
 सिद्धरक्षरत्न, 1. O. Cat. Ms. No. 2720.
 गद्यन्वास—Ms. No. 780 (ii), fol. 62 b.
 गरुडपुराण—Ms. No. 791, fol. 38 a.

नमः—Ms. No. 783, fol. 89 a.

नर्मजालक—' कैतोमारुसुखास्तस्यैः पार्वी चन्दसंयुतेः । ' Ms. No. 780 (ii), fol. 87 b. This name is mentioned nowhere.

नार्य—Ms. No. 791, fol. 35 b.

नालक—Ms. No. 780 (ii), fol. 375 a.

गुणपताका—a work on erotics. परशुरामप्रताप (Ms. No. 781, fol. 39a) has the following verse — उक्तं गुणपताकायामवस्था सुकियापि वा । नामपि स्थथसंवित् (' वीतं ') सिद्धिवादादिवाग्दे । Verses given on this folio, appear to be from गुणपताका. Unfortunately foll. 35-38 of the Ms. are lost and, hence, nothing definite can be said. The earliest quotation so far recorded is found in हरिहर's Com. on the मालकोमावक. The date of the Com. is 1216 A.D. So, गुणपताका is earlier than 1216 A.D. See Mr. P. K. Gode's article ' Gunapatāka, an unknown Sanskrit work and its date before 1200 A.D. ' Indian Hist. Quarterly, 1941, Vol. XVII, pp. 1-5.

गुह्यपरिशिष्टकार—' बह्वर्ण वा खगुह्येण यथ्य कर्म प्रकीर्तितम् । '—Ms. No. 791, fol. 35 a.

गुह्यसंग्रह—Ms. No. 780 (ii), fol. 33 b.

गायत्र्याद्वय—Ms. No. 780 (ii), fol. 55 b.

गोपीनाथ—author of जातिविवेक, a lengthy extract from whose work is quoted in Ms. No. 791, fol. 44 b ff. Earlier than 1550 A.D.

गोभिल—Ms. No. 783, fol. 23 a.

ग्रहप्रदीप—Ms. No. 780 (ii), fol. 294 b, spells the name incorrectly as गृहप्रदीप ;—' मानैक्यसंदोदयसोत्तरेभा कार्याणि निहति पापः । ' No work of this name has been mentioned by Aufrecht, Kane or S. B. Dikshit.

चतुर्वर्गचिन्तामणि—Ms. No. 780 (ii), fol. 134 a.

चतुर्विंशतिमय—Ms. No. 790, fol. 18 a.

चलाचोपदति—Ms. No. 785, fol. 24 b. The colophon is इति विष्णु-दिक्काचोपदति. Is it by नारायण ? Earlier than 1550 A.D.

चन्द्रिका—Quotes चतुर्विंशतिमय Ms. No. 780 (ii), fol. 35 a, and परम-बीधायन in Ms. No. 791, fol. 41 b. It is often quoted.

चिन्तामणि—' चिन्तामया योनिःस्थान् यदुपमांशुलचित्ता । ' Ms. No. 780 (ii), fol. 13 a. Can we indentify it with स्मृतिचिन्तामणि of गङ्गादिल or गङ्गाधर, son of गोपीनाथमिश्र ?

चदवन—Ms. No. 780 (ii), fol. 109 b.

छागलेय—Ms. No. 791, fol. 35 b.

जमदग्नि—Ms. No. 783, fol. 48 b.

जयन्त—Ms. No. 780 (ii), fol. 313 b.

जयार्णव—Ms. No. 158 (i) c, fol. 43 b.

जातकनिलक—In Ms. No. 780 (ii), on fol. 87 a, we find two quotations from this work—*कैवल्यपरं करं परं ? तस्मादासीं कर्म.....मलय । तेषु खेदाः फले दद्युः पूर्वार्धोऽधिकं कमात् ॥ तनुर्धेनुवानुर्धेनुपुत्रार्णवस्यार्थः सृतिः । धर्मकर्मविन्यथा दृश्यसाधयस्त्रियाम्नाकमात् ॥ (i).* A work of this name is described in Rājendralal Mitra's Notices, Ms. No. 1896, pp. 212-213. In the list of its contents given there we find *खेदाद्विनिरूपणं । शुभानुमनिरूपणं च ।* This would lead us to assign these two quotations to this जातकनिलक. (And there is no other work of this name mentioned anywhere.) Its author कमलाकर आचार्य, was the son of नृसिंह, son of कृष्ण, son of दिवाकर, son of महाचार्य, son of राम. He was born about शक 1530 (= 1608 A.D.) and wrote his सिद्धान्तसम्बन्धिविवेक at Benares in शक 1510 = 1658 A.D. (S. B. Dikshita's भारतीय ज्योतिःशास्त्र, p. 287. Aufrecht is wrong in recording that सिद्धान्तसम्बन्धिविवेक was written in 1503 A.D. at Benares. For the I. O. Ms. 2890-91, on which Aufrecht's date is based, record शक 1580). Now this जयनिषेक which must have been written near about 1650 A.D., being quoted in परशुरामप्रताप, raises a serious obstacle against assigning about 1550 A.D. to परशुरामप्रताप; as Mr. P. K. Gode does. He is going to examine this problem in one of his papers to be issued. I have taken Mr. Gode's date 1550 A.D. for the परशुरामप्रताप, as he showed me some very important evidence in favour of it, and which he is going to put before the public soon.

जातकसार—'लक्षोक्तद्विषद्वायः शिरोऽगान्निधिपाततः ।' Ms. No. 780 (i), fol. 68 a. It appears to have been written by नृहरि who bases his work on सारवलि, होमप्रदीप, जन्मप्रदीप. See भारतीय ज्योतिःशास्त्र, pp. 486-487.

जातकोत्तम—'शीरोदया (ः) सिङ्कुभनुलार्धयुग्मपृथिवः ।' Ms. No. 780 (ii), fol. 87 a. It is also quoted in the Com. of मुहूर्तसारविष्ट. See भारतीय ज्योतिःशास्त्र, p. 487.

जातकपर्व—Ms. No. 790, fol. 16 a. About 4th century A.D.

जायवलि—Ms. No. 783, fol. 13 a.

ज्योतिर्विबन्ध—Ms. No. 780 (ii), p. 57 a. This work is quoted in the Com. of **विवाहपटल** of **पौताम्बर** who composed his own Com. in 1524 A.D. see **भारतीयज्योतिःशास्त्र**, p. 472. **ज्योतिर्विबन्ध** is by **शिवदास**.

ज्योतिर्नृसिंह—Ms. No. 780 (ii), fol. 148 b.

ज्योतिर्विचरण—Ms. No. 780 (ii), fol. 108 a. Quoted in **विवाहपटल** com.

ज्योतिःसिद्धान्त—Ms. No. 780 (ii), fol. 136 b. Quoted by **हेमाद्रि**.

ज्योतिषार्णव—Ms. No. 780 (ii), fol. 368 b.

ज्योतिःपराशर—‘**विवाहे वितते मासस्थज्येन्द्रादिशैव हि । सविदाः पिंडनिर्याप मौजोवधे पदेव हि ॥**’ Ms. No. 789, fol. 21 a. This work is quoted in **ज्योतिःप्रदीपाङ्कुर** by **मधुसूदन**, composed in the reign of **धोरसिंह** of **तीरभुक्ति** (Tirhut)—See I. O. Ms. 3004. The other name of **ज्योतिःपराशर** is **पराशरतन्त्र**. There is an authentic date for **धोरसिंह**, viz. 321 of the **रक्षणसेन** era in Tirhut (i. e. 1438 A.D.), when a Ms. of **श्रीनिवास**’s **सेतुदर्पणी** was copied in **धोरसिंह**’s reign. See **Hist. Dh.** I, p. 399.

ज्योतिःप्रकाश—Ms. No. 780 (ii), fol. 2 a. Quoted in **ज्योतिर्विबन्ध**. Earlier than 1524 A.D.

ज्योतिःस्तानर—Ms. No. 780 (ii), fol. 362 a.

ज्ञानरत्नावलि—Ms. No. 158 (i) b, fol. 33 a.

डामरेश्वरतन्त्र—Ms. No. 783, fol. 18 b.

द्वौमिश्र—Ms. No. 783, fol. 156 a.

ताजिकतिलक—‘**पापक्षेपं वधमे राशौ पापैर्बलिभिरन्विते ।**’ Ms. No. 780 (ii), fol. 91 b. Mentioned in **पौताम्बर**’s Com. on his **विवाहपटल**. Earlier than 1524 A.D.

त्रैलोक्यप्रकाश—‘**रिपुक्षे च तिथौ द्वौतु लसे यत्नयुग्ममयौ ।**’ Ms. No. 780 (ii), fol. 104 b. The work is by **हेममसूरि**, composed in 1249 A.D. (**विजयलक्ष्मी** by H. D. Velankar—To be published by the B. O. R. I.).

त्रैलोक्यमोहव्यापारा—‘**कुलवासा भवेन्नित्यं रक्तं चैव विचर्यतेत् ।**’ Ms. No. 783, fol. 38 b.

त्रैलोक्यसार—Ms. No. 158 (i) b, fol. 37 a.

दक्ष—Ms. No. 791, fol. 27 b.

दीपमत्त—Ms. No. 783, fol. a—‘**अद्रिस्तु प्रकृतिस्थाभिधिः पिबेदं दुःखीक्षितम् ।**’

देवीपुराण—Ms. No. 791, fol. 41 b.

देवल—Ms. No. 791, fol. 6 b.

दैवज्ञचक्रम्—‘**श्रीणीपालविलोके दिनकरो etc.**’ Ms. No. 780 (ii), fol. 2 a.

If it is by **श्रीपति** then its date will be about A.D. 1039; but

if by नीलकण्ठ, then 1587 A.D. But, the latter date conflicts with the date of परशुरामप्रताप; whereas, भारतीयज्योतिःशास्त्र (p. 275) ascribes दैवज्ञयकृतम् to नीलकण्ठ. It is ascribed to श्रीवति in I. O. Mss. 2991, 6353.

धरणीवत—Seems to be some work on द्वादशीवत्स. It is quoted in Ms. No. 780 (i), fol. 263 b (कुन्दद्वादशीवत्स), on fol. 432 b (योगेश्वर द्वादशीवत्स) and on fol. 474 a (मन्त्र्यद्वादशीवत्स).

धर्मप्रदीप—Ms. No. 783, fol. 13 a.

धर्मविवृति—Ms. No. 158 (i) c, fol. 245 b.

धर्मशास्त्रसार—'बान्धवजाणि कुलजाणि महासांतपनानि च ।' Ms. No. 791, fol. 42 b.

धर्मसार—Ms. No. 783, fol. 149 a. 'देशर्थाहोभमोहाद्वा गच्छेयानेन यो नरः ।'

धर्मसारगुणानिधि—Ms. No. 783, fol. 43 b.

धर्म्य—Ms. No. 783, fol. 154 b.

नन्दिपुराण—Ms. No. 158 (i) b, fol. 257 a.

नरपतिजयचर्या—Ms. No. 783, fol. 102 a; or स्वरोदय, composed at जगहिलपटन in 1176 by नरपति. C. C. I. 277 a.

नारद—Ms. No. 780 (ii), fol. 115 b.

नारायण—Ms. No. 783, fol. 220 a, commented on आश्वलायनगृह्यसूत्र.

नियमपारिशिष्ट—Ms. No. 791, 37 a. It is also quoted in मण्डपकुण्ड-मण्डन, composed for विषम्भर पण्डित by नृहरि or नरहरि मठ दैवज्ञ, surnamed खरपि.

निघंट—Ms. No. 780 (ii), fol. 55 b.

निबन्धसार—'दर्शं पातेर्कसंज्ञान्तुपाकर्मस्युपगृहे ।' Ms. No. 780 (ii), fol. 140 b.

नृसिंह—'प्रज्ञाता षड्वहोरा तु यात्रायां च निजेषतः ।' Ms. No. 780 (ii), fol. 339 a.

नृसिंहपुराण—Ms. No. 783, fol. 33 a.

पञ्चरात्र—Ms. No. 158 (i) b, fol. 29 a.

पञ्चपुराण—Ms. No. 791, fol. 8 b.

पारिजातकार—'यदुद्देशेन परिकल्पितं इविस्तदुद्देशेन त्यागे कृते तत्संख्यनिवृत्ते-
न्मर्यादायां ।' Ms. No. 783, fol. 222 b.

परामर—Ms. No. 791, fol. 4 a.

पिंगलागत—Quoted by हेमाद्रि. Ms. No. 158 (i) b, fol. 32 b.

पितृमह—Ms. No. 791, fol. 42 b.

पितृमहसंहिता—Ms. No. 780 (ii), fol. 157 p. Perhaps identical with ज्योतिष्यितामह quoted by हेमाद्रि.

पुराणसंग्रह—Ms. No. 783, fol. 127 a. Quoted in रामनाथमहाशय of अच्युताश्रम.

पुराणसमुच्चय—Ms. No. 780 (ii), fol. 105 b.

पुराणसार—Ms. No. 158 (i) c, fol. 44 a.

पुलस्त्य—Ms. No. 783, fol. 36 b.

पृथिवीमल्ल—Son of मदनपाल and elder brother of मान्धातु. Ms. No. 780 (ii) quotes from पृथिवीमल्ल's विश्वरक्षारत्न or बालचक्रिका (I. O. Ms. No. 2720) extensively; fol. 69 a to 84 b.

पौनर्वसि—Ms. No. 791, fol. 31 b.

पौलव्य or पौलस्त्यसिद्धान्त—Ms. No. 780 (ii), fol. 135 b, 137b. A work on ज्योतिष, quoted by वराहमिहिर. It is in अनुष्टुप्.

प्रतिष्ठासारसंग्रह—Ms. No. 138 (i) b, fol. 32 b.

प्रपञ्चसार—Ms. No. 788, fol. 49 a.

प्रयोगपारिजात—Ms. No. 783, fol. 193 a.

प्रक्षराधारा—Ms. No. 783, fol. 44 b; gives ब्रह्ममहेश्वरसंवाद.

प्रह्लादसंहिता—Ms. No. 783, fol. 179 b. Quoted also in अक्षररत्न of लक्ष्मणमह, who flourished 1580-1640 A.D.

फलप्रदीप—Ms. No. 780 (ii), fol. 295 a.

वाट्टरायण—Ms. No. 780 (ii), fol. 361; वाट्टरायणजातक on fol. 87 b.

Quoted by भट्टोज्य in his Com. on बृहज्जातक.

बालरक्षिका—Ms. No. 780 (ii), fol. 112 a. See करुणाप्राणनाथ.

बृहज्जातक—Ms. No. 780 (ii), fol. 87 a. By वराहमिहिर.

बृहती (?)—'एकजनेन जनेन बालबृहतीतुरःक्षिपेत्।' Ms. No. 780 (i), fol. 113a.

बृहत्कालनिर्णय (?)—'निश्चये प्रथमे पूर्वे द्विती (वे) द्वे तथोत्तरः।' Ms. No. 780 (ii), fol. 138 b.

बृहज्ज्योतिष—Ms. No. 790, fol. 43 b.

बृहद्विह—Ms. No. 780 (ii), fol. 109 b.

बृहत्संह—Ms. No. 780 (ii), fol. 109 b.

बीजासन—Ms. No. 791; mentioned at several places.

ब्रह्मपुराण—Ms. No. 791, fol. 35 b.

ब्रह्मसामल—Ms. No. 785, fol. 24 b.

ब्रह्मविर्महिता (?)—पितरं द्वे (वे)ति मुख्येण पादेन्यत्र च सातरम्!—Ms. No. 780 (ii), fol. 104 a. C. C. III, 81 b, mentions that it is quoted in Lz. 1067.

ब्रह्मवैवर्त—Ms. No. 791, fol. 4 b.

ब्रह्मशिशु—Ms. No. 780 (ii), fol. 361 a. An astronomer, quoted in रत्नमाला by श्रीपति. Earlier than 1263 A.D.

सङ्गतिद्वान्त—Ms. No. 780 (ii), fol. 139 a. Composed by **सङ्गति** in 628 A.D.

भरद्वाजस्मृति—Ms. No. 783, fol. 15 b.

भरद्वाजीय—Ms. No. 780 (ii), fol. 137 a.

भविष्यपुराण—Ms. No. 791, fol. 4 a.

भास्कर—'सप्तम्यचन्द्रानवमीषु देहस्थीसंततिराभलकैर्नरस्य ।' Ms. No. 780 (i), fol. 10 a. He is perhaps identical with **लौगाक्षिभास्कर**, author of **तिथ्यादितरुनिर्णय**, which, therefore, must be earlier than 1550 A.D.

भास्करव्यवहार—Ms. No. 780 (ii), fol. 298 a. According to **भारतीय-ज्योतिषशास्त्र** (p. 253), probably by **भास्कराचार्य**, born in 1114 A.D.

भीमवराक्रम—'एकस्मिन् चतुःशाले दुर्भिक्षे राष्ट्रविप्लवे । स्वामिना नियमाज्ञार्थः प्रतिशुर्क म विद्यते ॥' Ms. No. 780 (ii), fol. 133 b. Quoted by **पद्मनाभ** in his **व्यवहारप्रदीप**, born after 1064 A.D.

भूपालवृत्तम्—Ms. No. 780 (ii), fol. 294 b. Quoted also in **नावप्रदीप-टीका** by **गणेशदेव** of 1528 A.D. By **परशुराम**.

भृगु—Ms. No. 791, fol. 4 a.

भृगुसंहिता—'दक्षिणाग्निरनिष्टश्चेत् साईपश्चात् प्रणयनम् ।' Ms. No. 783, fol. 89 a. Appears to be a **स्मृति** (perhaps **भृगुस्मृति**), and not the astrological work of that name.

भस्वपुराण—Ms. No. 791, fol. 8 a.

भद्रनपारिजातक—Ms. No. 783, fol. 157 a.

भद्रालसा—'तदस्याचमनाध्यायं दद्यात्तापः सकृत् सकृत् ।' Ms. No. 789, fol. 86 b. "Quoted by **सायण** Oxf. 270 b, by **कमलकर** Oxf. 279 a." C. C. L., p. 426 a.

भनु—Quoted extensively.

भन्वस्त्वय—'आयुःकामः प्रजाकामः स्वर्गकामो जितेन्द्रियः ।' Ms. No. 780 (ii), fol. 141 a.

भन्वर्थमुक्तावली—Ms. No. 780 (ii), several times.

भयप्रदीपिका—Ms. No. 158 (ii) b, fol. 47 b. Quoted by **हेमाद्रि**.

भयसंग्रह—Ms. No. 785, fol. 8 b. Quoted by **हेमाद्रि**.

भरीचि—Ms. No. 791, fol. 37 b.

भट्टभारत—Quoted several times.

भाट्ट (?)—'लभे चंद्रबले बीजम्' etc. Ms. No. 780 (ii), fol. 323 a.

भाष्यसंहिता—Ms. No. 780 (ii), fol. 91 a. Quoted by **हेमाद्रि**.

भाष्यटीका—Ms. No. 791, 31 b. Quoted several times.

भानसोपान—Ms. No. 781, fol. 2 a.

- माहेन्द्रपद्धति (?)—‘ वस्तुःषष्टिपद्धतिर्याहुर्न माहेन्द्रपद्धतिः । ’—Ms. No. 780 (ii), fol. 375 a. The work is on architecture ; it may be a part of माहेन्द्रसंहिता, a work on तन्त्र quoted in I. O. Cat. on i, 848 b.
- मार्कण्डेयपुराण—Ms. No. 790, fol. 24 b.
- मुहूर्तसंग्रह—Ms. No. 780 (ii), fol. 150 a. Quoted by गणेशदेव in his Com. on वाचस्पदीय of about 1528 A.D. Earlier than 1528 A.D.
- मोहचूडोत्तरसाध—Ms. No. 780 (ii), fol. 23 a.
- मौल्लिपटल—‘ जन्मभादशमे तिथि नौचि वा सत्रमुच्यते । ’ Ms. No. 780 (ii), fol. 142 b. Quoted in विवाहपटल of पीताम्बर, written in 1524 A.D.
- मौल्लिकर्मविपाक—Ms. No. 780 (iii), fol. 118 a. Earlier than 1380 A.D.
- यज्ञकाण्ड (?)—‘ स्थालीपाके मन्वेत्कुण्डं यज्ञमात्रावरं वरम् । ’ Ms. No. 780 (ii), fol. 12 a.
- यम—Ms. No. 791, fol. 8 b.
- यमदीपिका (?)—‘ लिहास्त्रांयिका श्यक्ष भूषणादर्पणोद्दृष्टः । ’ Ms. No. 785, fol. 4 b.
- यवनजातक—Ms. No. 780 (iii), fol. 39 b.
- याज्ञवल्क्य—Ms. No. 791, fol. 5 b.
- योगजातक—‘ जीवे लसे शुभे केन्द्रे निधने ग्रहवसिते । ’ Ms. No. 780 (ii), fol. 90 b. By वासुनाचार्य, C. C. III, 102 b. The Bhandarkar Institute Library has a Ms. of this work ; No. 505 of 1892-95.
- योगाचार्य—‘ एकोऽपि जीर्वाककुर्वाकजाली स्वोच्चैर्जिह्वे स्वगृहे बर्हिदुः । ’ etc. By बराहमिहिर.
- योग(वि)याज्ञवल्क्य—Ms. No. 783, fol. 7 a.
- रत्नकोश—Ms. No. 781, No. 21 a.
- रत्नप्रकाश—‘ आद्यपितुः सुलाक्षिषु पीयूषैश्चमुजंगमेषु चात्यभवः । ’ Ms. No. 780 (ii), fol. 108 a. Quoted also is मार्तण्डवल्लभा, नारायण's Com. on his own सुहृत्मार्तण्ड of about 1571 A.D. Earlier than 1550 A.D.
- रत्नमाला—Ms. No. 780 (ii), fol. 2 a.
- रत्नमालाकोश (?)—‘ वस्त्रातद्विदुष्टं शुभकर्मसु योजयेत् (२) तावदम् । ’ Ms. No. 780 (ii), fol. 299 a. Appears to be the name of some Com. on श्रीपति's रत्नमाला.
- रत्नावली—Ms. No. 791, fol. 29 b. Mentioned in हेमाद्रि.
- राजमार्तण्ड—Ms. No. 780 (ii), fol. 108 a.
- राजशेखर—The verse अन्तुःस्थानमुपागते etc. (बालरामायण 4. 43) is quoted in Ms. No. 783, on fol. 268 b.
- राम—‘ सामशब्देनैवैतन्मनुष्यं सास्त्रेऽतिशयति ’ quoted on मनु's—‘ सामघना ज्ञयजुषी नार्थयत्त कदाचन । ’ in Ms. No. 783, on fol. 108 b.
- रामार्जुनचन्द्रिका—Ms. No. 783, fol. 173 b.

रश्मिकल्पता (?)—‘रश्मिकल्पता निधे कृत्वा यावत्संख्याप्रदक्षिणाः ।’ Ms. No. 783, fol. 193 a.

रश्मिसमल—Ms. No. 780 (ii), fol. 104 a.

रेणुककारिका—Ms. No. 780 (ii), fol. 343 a.

रक्षणसंग्रह—Ms. No. 158 (i) b, fol. 36 b.

रघुजातक—Ms. No. 780 (ii), fol. 87 a.

रश्मीधरीय—‘रश्मीधरीयत्रयं च भृंगराजं च चैवकम् ।’ Ms. No. 789, fol. 66 b.

रत्न—Ms. No. 780 (ii), fol. 2 a. Astronomer of about 638 A.D.

रत्नक्षेत्र (?)—‘हस्तमन्त्रे अक्षतार्थे दक्षिणाग्रहणेन तु ।’ Ms. No. 783, fol. 15a.

रत्नपुराण—Ms. No. 791, fol. 38 a.

रत्नानन्द—‘जनसा विवाहं प्रति गुरोरे प्रत्युद्गच्छन्ति गौरी ।’—Ms. No. 780 (ii), fol. 260 a. Wrote Com. on अमरकोषः

रत्नावती—Ms. No. 780 (ii), fol. 363 b.

रत्नजातक (?)—अथोत्पन्नस्य बालस्य मासवृद्ध्या वृद्धिविधानानि । ‘मासि पूर्णे यदा जाते जननादपिच्छोन्मत्ता ।’ etc. Ms. No. 784, fol. 82 b. The only reference to this work is found in C. C. I. 546 a, where we read—रत्नजातके वर्षैकवर्षविधानम्—Ben. 139.

रत्नाग्नि—Ms. No. 783, fol. 222 a. See भास्कर above.

राज—Ms. No. 780 (ii), fol. 148 a.

राजपुराण—Ms. No. 791, fol. 4 b.

राजजातक (?)—‘धुस्रां जन्मकालं यत्तु वदयति वनित्या सुपत्नितु तासाम् ।’—Ms. No. 780 (ii), fol. 93 b. Is it identical with जातककलानिधि ascribed to बराहमिहिर ?

राजमिहिर—Ms. No. 780 (ii), fol. 62 b.

रामनाराज Ms. No. 784, fol. 85 b.

रसिष्ठ author of धर्मसूत्र. Ms. No. 791, fol. 7 b.

रसिष्ठसिद्धान्त—‘चैत्राद्वर्षाद्विमासः परमतवर्षाधिको (?) भवेत् ।’ Ms. No. 780 (ii), fol. 136 b. Astronomical work of the 5th century A. D.

रामन्द —Ms. No. 783, fol. 277 b.

रास्वधायन —Ms. No. 783, fol. 277 b.

रामनपुराण—Ms. No. 791, fol. 25 b.

राघवपुराण—Ms. No. 791, fol. 36 a.

रास्तुतन्त्र (?)—‘यत्रोदरैरष्टमिर्गुणैः स्याद्यद्दी कदाशुषकवृत्तलक्षणे ।’ Ms. No. 780 (ii), fol. 363 b.

रास्तुप्रर्वण—‘लैट्कपदकोटेषु तृपः सिद्धो गजः शुभः ।’ Ms. No. 780 (ii), fol. 361 b. Earlier than 1550 A.D.

वास्तुशास्त्र—' द्वारे क्तुर्विधे प्रोक्तं संक्रान्तिर्वै क्तुभाजनम् । Ms. No. 780 (ii), fol. 364 b.

विचारिदेव (?)—A writer on the rituals of होम, also called देशिक-चक्रवर्ती. Ms. No. 788, fol. 47 b.

विद्वान्वहन्—' संविर्यमाणो ह्यवशाः शरीरी प्रसङ्गं दैवेन शुभाशुभेन । ' Ms. No. 780 (ii), fol. 319 a. By भोज ?

विधानमाला—Ms. No. 780 (ii), fol. 106 a—108 a. Quoted in other chapters also.

विधिरत्न—' कन्याशुभकुर्त्तरणे दिनकरे कुर्त्ताप पाणिग्रहम् । ' Ms. No. 780 (ii), fol. 275 a. Quoted by गणेशदेवज्ञ in his com. on नावग्रहीप.

विवस्वत्—Ms. No. 783, fol. 14 b.

विश्वकर्म्मन्—Ms. No. 780 (ii), fol. 20 a.

विश्वेनरा वास्तु शास्त्र—Ms. No. 780 (ii) fol. 365 a. Quoted by हेमाद्रि.

विश्वरूपनिघन्ध—Ms. No. 780 (i), fol. 216 a.

विश्वरूपनिर्णय (?)—' दिवा चन्द्रग्रहं रात्री (?) सूर्यपर्वे न दुष्यदम् । ' Ms. No. 780 (ii), fol. 138 b.

विश्वरूपप्रपीड (?)—' यद्यपि रत्नादीषु निराकृतत्वापि रत्नः सत्ये निषिद्धाचरण निमित्तविकृताशुभनिस्तु आपस्तम्बीयविश्वरूपप्रपीडश्लोकन्यायेन संभवति । ' Ms. No. 780 (iii), fol. 101 b.

विश्वामरदान (?)—' विश्वदेवकृष्णं विश्वामरदाज्ञे वदयति ' Ms. No. 158 (i) b, fol. 47 a.

विश्वामित्र—Ms. No. 791, fol. 4 a.

विष्णुगुप्त—Ms. No. 158 (i) b, fol. 31 a.

विष्णुधर्मोत्तर—Ms. No. 791, fol. 6 a.

विष्णुपुराण—Ms. No. 791, fol. 7 b.

विष्णुभक्तिचन्द्रोदय—Ms. No. 783, fol. 44 a.

विष्णुरत्नरूप—Ms. No. 783, fol. 102 a.

वृत्तशत—Ms. No. 780 (ii), fol. 138 b.

वृत्तिकार—Ms. No. 783, fol. 91 a. It is perhaps नारियण who wrote a com. on आश्वलायनगृह्यसूत्र.

वृद्धगर्ग—Ms. No. 791, fol. 38 a.

वृद्धगार्ग्य—Ms. No. 789, fol. 24 a.

वृद्धवृहस्पति—Ms. No. 780 (ii), fol. 148 a.

वृद्धमनु—Ms. No. 782, fol. 14 a.

वृद्धयान्नचलन्य—Ms. No. 782, fol. 3 b.

वृद्धयोगिन्—Same as above ? Ms. No. 789, fol. 66 b.

वृद्धवसिष्ठ—Ms. No. 190, fol. 27 a.

वृद्धवाग्भट—सप्त वा पंच वा तिस्रो यो न वैनीह संहिताः । राजा तस्य वृद्धिचर्य होतव्यो दक्षिणः करः ॥ Ms. No. 791, fol. 46 b.

पुद्गात्रिरम्—'साकृन्नवधन्नासत्त्वादिविच्छेदे अर्धकुचकुल्लानिकुचलमाश्रितम् ।

Ms. No. 783, fol. 98 b.

वैजवाप (Read वैजवाप)—Ms. No. 782, fol. 14 b.

वैखनाथ—'वैषमाश्रितयो रञ्जोरन्वोन्यं द्वितृतीययोः ।' Ms. No. 780 (ii), fol. 297 a ff; mentioned in पतिताम्बर's विवाहपटल. वैखनाथ himself wrote a विवाहपटल.

न्यचद्धारसार—'शिलान्वासः प्रकृतंन्यो गृहाणां श्रवणे सुगे ।' quoted in नारायण's सुहृत्समर्पण of 1571 A.D. Ms. No. 780 (ii), fol. 305 a.

न्याप्रपाद—Ms. No. 783, fol. 34 a.

व्याधिनाटि (?)—'रचिते नूतने दुर्गे परित्तामुशुकीकृते ।' Ms. No. 781, fol. 2 a.

शंखलिखितो—Ms. No. 791, fol. 7 a.

शतपथ—Ms. No. 791, fol. 37 a.

शाकल्यसंहिता—Ms. No. 780 (ii), fol. 295 a.

शाकल्यन—Ms. No. 791, fol. 36 a.

शान्तानप—Ms. No. 791, fol. 8 b.

शान्तिपटल—Ms. No. 780 (ii). Mentioned by गणेश देवज्ञ in his Com. नागप्रदीप on his father's (केशव's) सुहृत्समर्पण. The Com. was written about 1530 A.D.

शारंग(शार्ङ्ग)फलमन्त्र—Ms. No. 78 (ii), fol. 138 a. 'चेदार्कबोस्तु विचैत्यं प्रतिपद्वर्षोसन्धिषु ।'

शार्ङ्ग or शार्ङ्गपर—author of शार्ङ्गधरसंहिता—Ms. No. 785, fol. 30 b. Quoted by गणेशदेवज्ञ in his Com. on सुहृत्समर्पण. (1528 A.D.).

शार्ङ्गलक्षण—Ms. No. 780 (ii), 376 a. Quoted by हेमाद्रि.

शिल्पदर्पण—'इति भोज न कुत शिल्पदर्पणोक्तं प्रासादकलशान्यासविधानम् ।' ascribed to भोज; Ms. No. 785, fol. 26 a.

शिल्पशास्त्र—'यश्चैते धर्मशालायां कुटे स्तम्भे ध्वजे ध्वजः ।' Ms. No. 780 (ii), fol. 361 b.

शिवज्ञानरहस्य (?)—'न धारयेदधोवसे ध्रुवावामेन कः पुनः ? ।' Ms. No. 783, fol. 100 b.

शिवधर्म or शिवधर्मशास्त्र—Ms. No. 791, fol. 50 a. A part of नन्दिकेश्वरसंहिता.

शिवरहस्य—Ms. No. 783, fol. 101 a. From the शंकरसंहिता in the स्कन्दपुराण.

शौनक—Ms. No. 783, fol. 16 b.

शौनकीयसूत्र—Ms. No. 780 (ii), fol. 110 a. Quoted by हेमाद्रि.

शौनकोपरमृति (?)—'इदानीं संप्रवक्ष्यामि पुत्रसंप्रवृत्तमम् ।' Ms. No. 780 (ii) fol. 122 b.

आनन्दसनावली—(?) 'पितुरन्दमर्शाचं स्वात् यन्मासाद् मातुरेव च । मासमात्रं तु भार्यायास्तदर्थं आतुपुत्रयोः ॥ महातीर्थं स्व गमनमुपवासवतस्त्रि यः । संवत्सरं न कुर्वीत महातुल्यपातने ॥' Ms. No. 783, fol. 156 a.

श्रीधरपि—Ms. No. 780 (ii), fol. 99 b.

श्रीपति—'रुद्रहिमित्रपितरौ वसुधारिविभ्वे' etc. Ms. No. 783, fol. 3 a.

पट्टविशन्मत—Ms. No. 790, fol. 17 b.

पट्टविशन्मत—Ms. No. 783, fol. 222 n.

संहितासार—Quoted in Ms. No. 780 (ii), foll. 103 b—106 a; 290 a—300 b. The work is on astronomy by कृष्ण or कृष्णार्थ written for शिवराज. It is quoted also in पीताम्बर's विवाहपटल (1524 A.D.) 'There is only one Ms. of this work, and it is in the library of the Bhandarkar Institute—No. 876 of 1184-87.

संहितासारावली—'एकमाह (?) प्रसूतांशु गुरुस्मिन् वसरे यदि विवाहं नैव कुर्वीत कुर्वन्ति मुनयोऽन्यथा ॥' Ms. No. 780 (ii), fol. 260 b. 'This work is quoted by नारदचरण in his Com. on सुहृन्मार्तण्ड (1571) A. D.

संवत्—Ms. No. 783, fol. 14 b.

संक्षिप्तजातक (?) 'मित्रोच्चलगृहांशोपगतानां शोभनं दशा' Ms. No. 780 (ii), 91 b.

संमह or स्मृतिसंमह—Ms. No. 791, fol. 31 b.

सत्त्वमत—Ms. No. 780 (i), fol. 11 a.

सप्तपिण्ड (?)—'अवगाह्य जले सप्तो वस्त्रं यः परिशोधयेत् ।' Ms. No. 783, fol. 34 a.

सप्तपिण्ड—Ms. No. 780 (ii), fol. 275 b; earlier than 1550 A. D.

सर्वशकुन (?)—Long quotations from this work in Ms. No. 780 (ii), fol. 349 a—सर्वशकुने मिथकाध्यायः ।; fol. 350 a—सर्वशकुनेतरचक्रं द्वितीयम् ।; fol. 352 a. विश्वाध्यायः ।; fol. 355 a. सर्वशकुने सुगच्छाभविद्भिर्गदिषेहिताध्यायः ।; fol. 358 a इति काकशकुनः ।

सहदेव (?)—'सुहृन् वक्ता तथा बाहू दशान् च रुद्रिहयम् ।' Ms. No. 780 (ii), fol. 104 a.

सहदेवमत (?)—'दत्ता पुत्रारं पूर्ववर्णां ततः संहारमार्गतः ।' Ms. No. 781, fol. 10 a.

सायणीय—Ms. No. 783, fol. 22 a.

सारमाह—Ms. No. 158 (i) c, fol. 316 b.

सारावली—'क्षीणशरीरश्चन्द्रो यमस्थः क्षीर(?)वीक्षितः ।' Ms. No. 780 (ii), 88 b. See भारतीय ज्योतिःशास्त्र, pp. 486-7.

सिद्धान्तशिरोमणि—Ms. No. 780 (ii), fol. 137 a. By भास्कराचार्य. Composed in 1150 A.D.

सिद्धार्थसंहिता—Quoted by हेमाद्रि.

सुधानिधि (?)—‘उत्तमा तारकोपेता मध्यमा सुप्रतारका ।’ Ms. No. 783, fol. 47 b. We cannot identify it with धर्मशास्त्रसुधानिधि of दिवाकर composed in 1686 A.D., as this date conflicts with that of परशुरामप्रताप.

सुमन्तु—Ms. No. 791, fol. 11 a.

सूतसंहिता—Ms. No. 791, fol. 19 a.

सूत्र—आश्वलायनशुक्लसूत्र, often quoted.

सूर्यसिद्धान्त—Ms. No. 780 (ii), fol. 108 a.

सूर्योदयनिघन्ध—Ms. No. 780 (ii), fol. 139 b.

सेवासूचीद्वय (i)—‘नाल्यन्नाद्य (नाल्यन्न ?) तुल्यं हि भाष्यान्नान् विन्दुमहण्यमर्थोः ।’ Ms. No. 780 (iii), fol. 139 b.

स्कन्दपुराण—Ms. No. 791, fol. 5 a.

स्कन्दरहस्य (?)—‘ब्रह्मणान् कैशवं चैव कीर्तयन्नावसोदनि ।’ Ms. No. 783, fol. 9 b.

स्मृतिधन्विका—‘यथा हि वेदध्वयनं धर्मशास्त्रमिदं तथा ।’ Ms. No. 791, fol. 42 b.

स्मृतिचिन्तामणि—Ms. No. 789, fol. 49 b.

स्मृतिदीपिका—Ms. No. 789, fol. 52 b. Earlier than 1590 A.D.

स्मृतिप्रदीपिका—Ms. No. 783, fol. 32 b.

स्मृतिभास्कर—‘वनस्पतिगते संमि भस्मोद्भूतिविविधः ।’ Ms. No. 783, fol. 43 b.

स्मृतिमञ्जरी—‘तस्मादुदकव्या साहसैकगौ न संवसेत् ।’ Ms. No. 780 (ii), fol. 61 a.

स्मृतिमहाणव—Ms. No. 780 (i), fol. 270 b.

स्मृतिरत्न—Ms. No. 780 (i), fol. 38 a.

स्मृतिरत्नमञ्जूषा (?)—‘पश्यन्निविशुज्यादीर्हृदिनिः श्रुतिमिर्विधैः । अपमृत्युमृतानां च सदा शशता चतुर्वर्षा ॥’ Ms. No. 780, (i), fol. 336 a.

स्मृतिरत्नावली—‘स्मृतिं विना न हि ज्ञानं नर । स्य भवति कश्चित् ॥’ Ms. No. 791, fol. 43 a.

स्मृतिखण्ड—Ms. No. 791, fol. 24 b.

स्मृतिखण्डय—Ms. No. 783, fol. 46 a.

स्मृतिमातृ—‘पञ्चगुलिभिर्नालाप्रपण्डनं प्रणवमिवा ।’ Ms. No. 783, fol. 7 a.

स्मृतिसारसंग्रह—‘अथ सेंटकुण्डादिसावनं वसुधैवकुर्वते ।’ Ms. No. 780 (iii), fol. 25 b.

स्मृत्यर्णव (?)—‘अथगर्भसूक्तस्य कथिरेवाधमपणः ।’ Ms. No. 783, fol. 34 a.

स्मृत्यर्थसार—‘कराग्रे करपृष्ठे च बहिर्विष्ठाचिमुत्तये ।’ Ms. No. 783, fol. 14 a.

हरि(र)मेखला—Ms. No. 781, fol. 33 a.

हारोत—Ms. No. 791, fol. 30 b.

हेमाद्रि—Ms. No. 783, fol. 26 a.

होराप्रकाश—'विष्टइति (?) त्रिकोणस्थाः शुक्रजेज्ञाः परस्परम्।' Ms. No. 780 (ii), fol. 90 a. होराप्रकाश is quoted on fol. 23 b of I. O. Ms. 303 b of विवाहपटल by शार्ङ्गपाणि द्विज, son of सुकुन्द. The date of the Ms. is 1597 A. D. So, this work must belong to about 1500 A. D., as it is quoted in परशुरामप्रताप also.

होराप्रदीप—'प्रसंगे विधी संपादे लक्षे रंशे कुजे प्रकृतस्य।' Ms. No. 780 (ii), fol. 89 a. It is also quoted in होरास्फुरणिरूपण by विष्णुनाथ पंडित, son of राम, enjoying the patronage of king बीरसिंह in 1578 A.D.

होराप्रकाश—'यद्व्यक्तमन्यमुनि शुभे वा' Ms. No. 780 (ii), fol. 87 a. Quoted by नैदिप्रसिन्न केदार (1496 A.D.) in his ज्ञानकण्ठलिङ्गीका.

होरासार—'नीचस्थितो जन्मनि यो ग्रहः स्वात्तद्विनिर्गम्यत तदुन्नतायः।' Ms. No. 780 (ii), fol. 94 b. Quoted in प्रयोगपरिज्ञान of वरसिंह (I. O. Ms. 1396), शुद्धिकान्दरी of गोविन्दभक्त (I. O. Ms. 1744) and I. O. Ms. 6401.

THE PANCA-JANAS

(R. Shamshastri)

The phrase "Panca-janas" like *Pancakṣṛis* and *Pancakṣitis* is frequently met with in the Vedas. Sayana interprets them sometimes as the "Four Castes with Nigāda as the fifth Caste." In other places he takes them to mean Devas, Gandharvas, Apsarasas, Asuras and Rākṣasas and sometimes as Devas, men, Gandharvas, Apsarasas, Serpents and Fathers, and supports his last statement by quoting the *Āitareya Br. III, 31*. In R. V. X 60, 4 the Panca-janas are stated to be in the sky and the epithet "Yajanīyas", meaning worthy of being worshipped, is applied to them. Griffith takes them deified counterparts of the Indo-Aryans of the Rgvedic period divided into five tribes called "Yadu, Puru, Anu, Druhyu and Turvasu". Strange and surprising though it may appear, I take them to be the five minor planets. As will be seen, the way in which they are described both in the Vedas and the Purāṇas and Epics points to the same conclusion. It is very well known to students of Indian history that the Yādava and Vijayanagara and Mysore kings trace their genealogy to Yadu, the son of Ayu, the son of Budha, Mercury, the son of the moon. The fundamental principle of Indian culture is to hold *Ardhanārīśvara*, half man and half wife, as the ideal of conjugal life, and to regard father and son as identical (*Ātma vai putranāmāsi*). Hence it follows that Yadu, the grandson of Budha, is Budha, Mercury himself. Since Budha is always in company with Venus, in twin-relation, it follows that Puru is Venus. R. V. I. 83, 5 says that the lovable Vena is born; Kāvya Uśanā brought back the cows with him. It is very well known that in the whole of Sanskrit literature Kāvya, Kavi and Uśanā mean Venus. It is an accepted principle that words in the Vedas and later Sanskrit literature mean the same thing, though they may differ in form grammatical. Hence I do not see the reason why Kāvya, Kavi and Uśana used in the sense of Venus in later Sanskrit literature should not be taken in the same sense in the Vedas. The statement that Kāvya brought back his cows in the verse referred to above means that he has reappeared in his former glory which he lost for sometime during his Aśta-period

by the son. Uśanas's fashioning Vajra weapon for Indra (R. V. I, 51, 10-11; and I, 121, 12) means that Venus appearing in a solar eclipse is a prelude to Indra's or son's victory over the eclipse demon. The welcome praise of Kāvya by the Aśvins (R. V. I, 117, 12) means the appearance of only Venus leaving his friend Mercury. The coming together of Kāvya, Indra and the Devas, (R. V. V 29, 9; 31, 8) means the arrival of Venus, Sirius and other planets together. Indra in the Veda sometimes means Sunāsira, the dog-star Sirius. Or taking the word "together" successively we may take Indra to mean the son in the verse. Kāvya's establishing the Hotar Agni in the sky in R. V. VIII, 23, 17 means the appearance of Mars near Venus in the sky. In R. V. IV 16, 2 the priest is called to praise Indra as Uśanas does. Here the arrival of Uśanas in front of the sun is compared to the arrival of a herald proclaiming the arrival of his master behind. The planets' appearance first in the east in the morning or late in the west after sun-set is often compared to a band of Vedic reciters marching in front of or behind a festive procession of gods or men. Accordingly R. V. I. 130, 9 says that "born from night the Asura has thrown up the sun's wheel and stolen the word (*vācam miśāyati*); O Uśanas, Kavi, thou hast come from far to protect us." What is meant here is that after a long absence Venus came out of the sun's chariot and began to sing of the sun's arrival as a herald. Likewise Brhaspati, Jupiter, is called the best of the poets (Kaviḥ kavīnām—II, 2, 31) Prthavena or Vena in R. V. V, 93, 14 is Venus; Rāma is the sun; 500 horses mean the cycle of 7000 days, since two halves of a lunar month are called the sun's two horses (See my Eclipse-cult.); Varuṇa with his ropes and his golden helmet (*Ayomayadruṇa*) is Saturn with his rings. (R-V. I, 24, 14; II, 27, 10; 28, 7; VI 11, 42, 1; X, 132, 4)—In R. V. X 53, 4, Agni, Mars, says " This prelude of my speech I will now utter, whereby we, the gods, may quell our Asura foemen." This means that Mars appeared first in an eclipse. It may be taken for granted that wherever Indra is mentioned as striking Śambara or any other Asura, or as drinking Soma-juice, or wherever Asuras, Gandharvas, or Rākṣas are mentioned as enemies of sacrificing priests, a solar or lunar eclipse, or the occultation of a planet is the theme under the consideration of the poets. In verse 24 of R. V. X. 87 the

poet's request of Agni to burn the Yātudhānās, the twin Kimīdina is a prayer addressed to Mars to hasten the clearance of a lunar eclipse as implied by the expression "milk of the milch cow" in verse 18. Indra's slaying Vṛṣahira, the chief of the Śāndikas in 11, 30, 8 is a reference to a solar eclipse. Professors Roth and Ludwig have been right in regarding R. V. X. 27, 30 as a reference to something like a solar eclipse. There Sukra and Marika are said to have come between the sun and the poet. In X 123, 1 Vena is undoubtedly Venus, as his appearance after sun-set (Sūryasaya apām sāngame) is extolled.

Now I am going to show that Sāyana's interpretation of the Vedic Panchajanas sometimes as Yadus and others, sometimes as five castes and sometimes as Rākshasas, Gandharvas and others is right. I have already stated that Yadus and other tribes are the followers of Mercury and other minor planets. Likewise the Sun, Venus, and Jupiter are Brāhmanas, the moon is Raja, a Kshatriya, Mercury is a Śūdra, and Saturn is a Nishāda, a hunter, as stated in all astrological works. A planet occulting another planet is called a Brāhmarakshas, or an Asura, or a Gandharva or an Apsaras. In support of these statements there are a number of stories in the Epic and Purāṇas. I shall endeavour to show how those stories prove the above statements and thereby help us to interpret the Vedas to the satisfaction of scholars. I quote the stories from the "Essays on Indo-Aryan Mythology" of late Nārāyaṇa Iyaṅgar of Mysore. He was a very profound Sanskrit scholar and collected a number of Purāṇic stories connected with Vedic gods. Regarding the interpretation of Vedic and Purāṇic myths the learned author says on P. X. of his Introduction: "Pondering over many Vedic and Purāṇic stories, I came to entertain the idea that our ancient poets had systematically metamorphosed the heavenly objects as human beings, extraordinary Rishis, demi-gods, gods, and goddesses and had so read the phenomena connected with them — each poet in his own way — as to yield or to illustrate moral and religious lessons, the advantage of dealing with the heavenly bodies being that the element of the marvellous and superhuman could be introduced with full poetical license. "Whatever may be the worth of his explanations of Vedic and Purāṇic myths, there is

no doubt that by his collection of many stories relating to Vedic gods he has rendered valuable service for the cause of Vedic interpretation, and I am highly thankful to him for it.

Now taking the story of Ilvala and Vātapi (Maha. Aran. 96-99) I shall show how it is an attempt to explain the sudden rise of any of the minor planets as an evening star after sun-set. The story is as follows :—

“ Agastya, Canopus, was very fond of Tapas and did not think of marrying. One day he saw his forefathers hanging down, holding the slender roots of shrubs on the brink of an abyss. They told him that they would soon fall down into the abyss unless he married and became a father. Not finding a woman suitable to him, he extracted what was good in everything and created with it a beautiful woman and caused her to be born as the daughter of Satyawatī, the wife of the king of Vidarbha. She was named Lopāmudrā. When she came of age, Agastya asked the king to marry her to him. The king did not quite approve of him on account of his fondness for asceticism. But being afraid of the consequence of his displeasure, he gave her away. Agastya was too poor to clothe and ornament her in regal style. He, therefore, set out as a mendicant to earn wealth, and went successively to three kings, Śrutavān, Brāhmadēva, and Trasadasyu, son of Purkutsa, and asked them to give him as much as they could without injuring others; but finding that their receipts and disbursements were equally balanced and that by taking gifts from them people would be injured, he went with them to Ilvala, a rich Dānava king of the town of Manimatī. This king, however, was an enemy of the Brāhmaṇas and was killing them in a strange manner. He had asked a Brāhmaṇa to enable him to have a son like Indra; but as the Brāhmaṇa refused to do so, he began to hate Brāhmaṇas. He used to invite Brāhmaṇas for dinner in which he served the flesh of his brother Vātapi, disguised as a goat. After the dinner was over, he used to call his brother to come out. Hearing this Vātapi used to come out bleating like a goat and bursting open the bellies of the Brāhmaṇas and thereby causing their death. Many a Brāhmaṇa had thus been killed. He treated Agastya in the same way when he came to the Asura with the three kings.

Agastya ate the food and said "How can Vātāpi come out? He has been digested in my belly", in reply to Ilvala's call to Vātāpi to come out. Thus Ilvala, the Daitya king, was outwitted. Being however pleased with the sage, he gave immense wealth to the three kings and thrice as much and a golden chariot to Agastya. Returning home the sage gave the wealth to his wife and lived with her for sometime. On the birth of a son he went again to the forest to continue his penance."

Here Ilvala and Vātāpi are Mercury and Venus. Ilvala is a compound made up of *Ilā* (earth) and *Vala*, (an Asura concealing wealth or light), in other words, *Dīrghatamas* of the earth, Mercury. So long as the sun shines, Vātāpi, Venus, is in the belly of the sun; and after sun-set, he appears as if he had come out bursting open the belly of the sun, the Brahman. The uninjured three kings are Mars, Saturn, and Jupiter. *Lopāmudrā* is sealed treasure lest she might be *Lopa* (disappearance). See R. V. I. 165-191, especially 179 where *Lopāmudrā* occurs).

THE VEDIC DAŚARĀGNYA FIGHT AND THE MAHĀBHĀRATA WAR

I have shown in my article entitled "The Indian Epics and the Planets" how the fixity of the hundred stars of the 27 constellations and the peregrinations of the five or seven planets gave rise to the allegorical story of the war between the hundred sons of Dhṛtarāṣṭra and the five sons of Pāṇḍu, the moon. It is very well known to star-gazers at night that though all the five minor planets can occasionally be seen in one or different zodiacal signs, all the 27 constellations can never be seen together at any time. Only as many constellations as mark the upper half of the celestial sphere can be observed, while those of the other half which is below our feet are entirely out of sight. Even in the visible half the constellations of the signs partly below and partly above the east and west horizons can hardly be seen. It follows therefore that only the constellations of about five signs in the upper half can be clearly observed together with the five minor planets, if all of them are visible, as they can be sometimes. At night on a newmoon day or at day time with a total solar eclipse, the appearance of the constellations and the planets far from the eclipse-region will be a grand sight.

Then one or two of the planets may be setting, as if hurled down by those pursuing them from behind; one or two may be near the solar or lunar eclipse region, ready to help the sun or the moon in driving out the eclipse-demon, on newmoon or fullmoon day. The fixed stars of the five signs numbering $5 \times 2\frac{1}{4} = 11\frac{1}{4}$ may be regarded to be on one side and the planets on the other. Of these eleven asterisms or kings as they are called, ten are full asterisms and the eleventh is the result of the fractional quarter parts of the five signs. So the eleventh may be rightly called Bheda, as he is made up of *bhinnas* or broken parts. It is these ten kings allied with or led by Bheda that are described as if fighting with the Bharatas, Purus, and Tritsus, planets, so called, in the *R̥gveda* (VII. 83, 6-8), as we shall presently see. In the *Mahābhārata* the same war is described as a battle between eleven Akṣohiṇī men on the side of Duryodhana and seven Akṣohiṇī men on the side of the Pāṇḍavas. Akṣa means axle or chariot and Uhiṇī means driving. Accordingly Akṣohiṇī Senas means army driving chariots. As the *Mahābhārata* war is well-known, the Vedic verses on the Daśarāṇya war are quoted here to show their correspondence to the Epic-war.

Before going to quote the verses, it seems desirable to know the meaning of the most important technical words used in the verses.

(1) *Mitra*. This word means the moon, since Viśvāmitra, friend of all, signifies in the Vedas, the moon, the R̥kṣatriya king, or Dvijarāja.

(2) *Varuṇa*. This word means Saturn, as shown elsewhere.

(3) *Dāsā* means a servant, either inimical or friendly.

(4) *Yitra* always means an eclipse-demon, one who envelopes or covers.

(5) *Ārya*, a sacrificer, either friendly or inimical.

(6) *Sudāsa*, servant, Agni, messenger of gods; hence Mars.

(7) *Tritsus*, the friends of Sudāsa, Mars, are the three nodes upper or lower, in the eclipse-cycle of 1000 days.

(8) *Vasu* means wealth, splendour, and life. Hence a prayer for wealth, or cattle or food implies the loss of the same in eclipse.

(9) Go-ajanas is equal to go and ajanas. Go meaning a bull implies the moon; it signifies the sun when it means a cow; and rays of light when it means calves.—Ajanas are those asterisms which do not move like the planets, but keep their light and post always; Janas means planets, liable to birth and death.

(10) Sattrā means a sacrificial session of 7, 9, or 10 months, at the close of which the priests representing the planets are expected to go to heaven after coming in contact with the sun and to return after a sojourn of one or two months, by which time the sun quits the locality which the planet occupied before going to heaven.

(11) Dapda, a staff, represents the moon approaching the newmoon day. It also signifies a planet or asterism bereft of its brilliant rays of light. A parichhinna-dapda means a staff freed from its leaves and bark and so not as bright as it is with its bark, leaves, and branches.

(12) Paridhī, means a circle, the celestial sphere.

(13) Thousandfold Paridhī means a circle along which a planet takes a thousand days to travel.

(14) Apsarasas means a planet near the asterism P. Āśadhā, sailing on the water like a nymph. The deity of P. Āśadhā is waters.

The following is the translation of only difficult verses of R.V. VII. 83 and VII. 33.—

O Mitra and Varuṇa, recognising your relationship, desiring to recover the cows (rays of light), and armed with Paraśu- weapons (swords like horse-ribs), strike the Dūsas, Vṛtras, and Āryan enemies, and protect Sudāsa. 1

In the battle in which men rush with their flags there is nothing pleasing to any one; those engaged in the war are only looking to the world of heaven; wars are always dreadful. 2

O Indra and Varuṇa, the earth is shaken and pressed down as far as its extremities; the cry of the warriors rises up to the skies; the enemies are falling on me. Extend your protection to me (Vasiṣṭha = Mars.) 3

O Indra and Varuṇa, protect Sudāsa and strike with your weapons Bheda who, though still far away, is rapidly approaching. Accept the prayers of my men ; my leading as the chief priest is a source of good results. 4

O Indra and Varuṇa, the weapons of the enemies are falling on me ; they attack me ; you are the lords of wealth. So protect us in this battle. 5

Both Sudāsa and the Tritsus call upon you, O Indra and Varuṇa, for recovering wealth (of which they are robbed by the eclipse demons and the non-sacrificing asterisms) ; protect Sudāsa and the Tritsus who are now hurt very much. 6

O Indra and Varuṇa, these ten kings have fallen against Sudāsa. They never perform any sacrifice ; Sudāsa is not however put down ; the praise of the priests making offerings have produced good results. The gods responded to our call. 7

O Indra and Varuṇa, give strength to Sudāsa who is now surrounded by the ten kings ; in this battle the priests of Vasiṣṭha's son with their plaits of hair on the right side have offered their tribute of praise and oblations to you. 8

O Indra and Varuṇa, one of you, Indra, strikes Vṛtra in the battle ; the other, Varuṇa (Saturn), supervises the rite ; we call upon you with our praise. Give us happiness. 9

May Indra (the Sun), Varuṇa (Saturn), Mitra (the Moon), and Aryamā (Jupiter) bestow wealth upon us. 10

R. V. VII. 33

In the same way Sudāsa easily crossed the Sindhu river with the sons of Vasiṣṭha and killed Bheda. In the battle with the ten kings Indra protected Sudāsa. 3

The Vasiṣṭhas (three forms of Mars) who have been thirsty with the Tritsus prayed to Indra for water in their battle with the ten kings. Indra heard of it ; and extended the dominion of the Tritsus (the waters : the asterism P. Āśadhā).

Those Bharata who are neither cows or bulls nor Janas or planets have now become only a few and as thin as slaves (bereft of their leaves and branches) and have appeared like a few babies when Vasiṣṭha has become their leading priest. Then the offerings of the Tritsus grew fatty.

Three are the seed-bearers (nodes) in the three worlds ; three are offsprings (eclipses) with latent lights ; three bright ones (solar eclipses in 1000 days) associate with the dawn. The Vasisthas (nodes) know them well.

The same Vasisthas with their innate knowledge move along the hidden thousand-fold circle (Paridhi) which is spread like a warp by Yama (Saturn) and which the same Vasisthas weave with the woof like nymphs (Apsarasas).

Mitra (Moon) and Varuna (Saturn) saw thee, O Vasistha burst out when thou appeared in thy new lightning-like splendour.* It is one of thy births ; thy second birth is the form which Agastya, Canopus, took.

O Vasistha, son of Mitra and Varuna, thou art born out of the mind of Urvasi, when the gods, Viśvedevas, kept in the pond the seed of Mitra and Varuna.

The explanatory verses of the above hymn quoted by Śāyana are :—

"In the sacrificial session undertaken by Mitra and Varuna, their seed fell down in the Pot (Kumbha = Aquarius,—the Pot containing Vasatvari water kept in the sacrificial hall corresponds to the sign of Aquarius containing the seed), when they looked at Ūrvasi. The very moment there came out two sages called Vasistha and Agastya (Mars and Canopus). The seed fell in three places : (1) the Pot ; (2) Water ; (3) Earth. That on the Earth gave birth to Vasistha (Mars, the son of the earth) ; that in the Pot gave rise to Agastya (Canopus) ; and that in Water became a huge Fish (Piscis) ; Agastya is as long as the rope (used to tie the yoke to the neck of a bull or a horse). On account of his short measure he is called Mānya, measurable ; or the word may signify 'the sage is born in the Pot' ; so he is measured by the Pot ; a grain-measure is also called a Pot (Kumbha). Hence it implies his size. When water was being taken in the Pot, Vasistha (Mars) went into the Water (P. Āṣāḍhā) from the Pot (Aquarius) and took his seat in the pond of water (Capricorn). The Viśvedevas (Deities of Uttarāṣāḍhā) kept him in the pond or sea (Puskara or Samudra = Capricorn)."

The implication is that Mars was at the time in question in Capricorn or precisely in Uttarāṣāḍhā, Agastya, the moon, and Saturn were in Aquarius, and Fish was higher up in Piscis.

I leave to it scholars for consideration and decision whether the above implication is the only meaning of the Vedas or whether in addition to the above meaning the rites performed in right earnest in the sacrificial hall imitating the heavenly phenomena is also the purport of the Vedas or whether wars and battles fought by the invading Aryans with the aboriginal tribes under Bheda and others is all the meaning of the sacred verses, as interpreted by distinguished western scholars.

AGASTYA AND KING ŚVETA

The story of Agastya and King Śveta is found in the Uttara-kāṇḍa of Rāmāyaṇa, Sargas 77-78, and is as follows :—

Once upon a time Agastya spent a night of the hot season in an extensive forest of 100 yojanas all round. It was devoid of man or beast. It contained a beautiful lake having beautiful birds on it. When the morning came he got up and approached the lake. He saw in it a huge corpse (which was Ajara, free from decay, and was shining with splendour. As he was wondering what the corpse could be, he saw a celestial being seated in a celestial Vimāna or Vehicle, carried by swans. The celestial being wore a garland, and a thousand Apsaras nymphs attended upon him some singing and dancing and some fanning him with fans having golden handles. He got down, ate the flesh of the corpse, drank water from the lake, and prepared to ascend the Vehicle, when Agastya made bold to ask : " Who art thou ? Thou art like a god, and yet eatest abominable food." He replied my father was Sudeva, king of the Vidarbhas. I am his first son named Śveta by his first wife and have a step-brother named Suratha. Having reigned justly for a thousand years, I installed Suratha, and retiring to this forest, performed Tapas for 3000 years and went to Brahma-loka. But even in Svarga hunger and thirst troubled me. I asked Brahmā why I felt hungry and thirsty and what food he would give me. He said : " Eat thy own flesh. Performing the best penance, thou hast nourished thy own body. Devoting thyself entirely to Tapas thou didst not give anything to a Yati who came to you as an Atithi, guest. Therefore satisfy thyself by eating thy own fattened body, which is the best Anurasa, juice of nectar to thee. Thou wilt find release, when Agastya happens to see thee.

"Therefore, O Agastya, I have been eating this my own body for many years and yet it has undergone no diminution." So saying Sveta offered a splendid golden ornament as gift to Agastya, and as soon as the latter accepted it, the corpse of the king disappeared and the king went to Heaven.

Here the lake is the asterism Uttaraśaḍha, the king is Saturn who defying all occultations, which are regarded as sacrifices performed to please gods, remains in each sign for nearly $2\frac{1}{2}$ years and sets year after year when Agastya, Canopus, appears in Aquarius. His garland is his ring. As Saturn does not indicate the arrival or departure of any seasons of sowing and harvesting, nor grows any crops of his own, he is said in the story to be an eater of his own body. He is Varuṇa with his Pāśas or ropes or noose to catch birds or beasts. He is therefore a Niśāda, a hunter, who not devoting himself to agriculture looks for birds and beasts in forests. He is described in the Vedas as sitting idle devoted to his penance (Niśasāda dhṛtavrataḥ). While Saturn is a slow mover, Mercury is a swift wanderer with no steadfast work to occupy him. He sleeps, as it were, over his work, and does not care to know when to work and when to reap the harvest of his labour. Hence he is a Śūdra, a weeping Chitraratha for knowledge. The moon is a Kṣatriya always at war and has no regulated work in harmony with seasons of work and harvest. It is only the Sun, Venus, and Jupiter who regulate time and seasons and making necessary sacrifices go to heaven and return in time to resume their work again. They are therefore Brahmins, fountains of learning. The Sun goes to heaven in solar eclipse and Venus and Jupiter go to heaven year after year when the Sun comes close to them in his annual march round the heavens. Mars is Agni, a Brāhman sometimes and a Kravyāda, eater of raw flesh like a Rākṣasa, at other times, as it suits him. The Brahmins are good eaters and good singers, and speakers of truth, law, and order. Hence they are the mouth of the Time-man, (Kālapuruṣa of the Puroṣasukta hymn.) The Kṣatriyas like the moons are the arms of the same Time-man; some constellations like Chitr and and others are Vaiśyas, the thighs of Kālapuruṣa, wandering pedlars hoarding wealth of others. The feet of Kālapuruṣa are Śūdras running messengers like Mercury having no goal or aim

of their own. Hence the planets are called the five castes in the Vedas.

The planets in the Vedas and the Purāṇas do not stick to their castes as rigidly as men, their counter-parts on earth, do now. The sun, the Brahman, and the moon, the Kṣatriya king, sometimes play the part of Rākṣasas or cannibals on the occasion of eclipses. They are therefore called Kilātakūli or Kimidina. In the story of Subandhu's death referred to by Sāyana in his introduction to the commentary of R. V. X. 57-62 the two magicians known as Kilātakūli are the sun and the moon. In R. V. X. 87 they are called two Yatudhānas called twin Kimidina. In R. V. I, 25 Varuṇa, Saturn, is called Nisāda binding victims in his Pāśa or noose, he is in the Purāṇas called a pious Brāhmaṇa known as Anī-māṇḍavya always in penance, come what may, while Agni, Mars, is called a thief, or homicide.

DEATH TO THE INNOCENT AND DIVINE HONOUR TO THE HOMICIDE

While describing the award of death-sentence to the innocent and of divine honours to the homicide in the story of Anī-Māṇḍavya, the Mahābhārata gives a vivid description of the nature of the planets Saturn and Mars. The story is as follows:—

Māṇḍavya was a pious Brāhmaṇa. He was performing penance at the door of his own hermitage in a forest. He was so much absorbed in his penance that he knew not what took place outside and what injury his own body received. While he was thus seated, robbers committed theft in a neighbouring city and were hotly pursued by watchmen. Thus chased they entered the forest and concealed themselves in Māṇḍavya's hut. The watchmen came in and asked Māṇḍavya whether he saw the robbers. But receiving no answer they searched the hut, caught the robbers together with the stolen property, and placed them before the king along with Māṇḍavya whom they took to be a cunning accomplice that pretended to be a sage. The king passed sentence of death on them all and Māṇḍavya was impaled on the iron pin of the gallows and left exposed to rot and wither. But Māṇḍavya did not die. His fellow Brāhmaṇas came in the form of birds and enquired what sin he committed to be thus impaled. He said: "Whom should I find fault with? There is no one who

sinned against me." Many days passed and the watchmen found out that he was still alive. Hearing of this strange thing the king concluded that he must be an innocent sage and ordered the pin to be pulled out from him. But the pin could not be taken out, and when it was forced out, it broke. Part of the pin with the rope remained firmly fixed in Māṇḍavya's neck. Hence he came to be known as "Ani-Māṇḍavya," "Pin-Māṇḍavya".

The Vedic name of one of the five Janas is Anu, as already pointed out. Anu and Ani are two Sanskrit words meaning a pin or peg to drive through a wall or wooden post in order to hang something on it. Ani-dvāra in the Arthaśāstra means a door with a bolt fixed to it. Likewise Ani or āni means something like a nail to drive through. In the Ekāgnikāṇḍa it is laid down that a boy invested with the sacred string should utter the Vedic words "Brāhmaṇah anīstah", touching his ears and lips. Haradatta, the commentator explains it by saying "You, the ears and lips, are established on the Ani or pin of Brahman—the Vedas." He seems to mean that the initiated boy should keep his ears and lips firmly attached to the Vedas and nothing else. Accordingly Ani-māṇḍavya means Māṇḍavya hanging from or on a nail, that is, Māṇḍavya hanged by tying one extremity of a rope round his neck and by drawing him up over the pin fixed to a post like a water-pot drawn up from the well through a pulley. The thieves are those that are referred to in R. V. X 4, 6. Therein we are told that "like two thieves who risk their lives and haunt the forest have secured him with their ten ropes." In this verse the two nodes of the nodal year of 343 days, one at the end of the year and another in the middle are compared to two thieves dragging the planet-victim to be eclipsed by ten ropes at the close of additional ten days added to 343 days at the rate of one rope a day. In other words, the victim is dragged by the thief-like nodes to the point of danger on the 354th day terminating with a full moon or a new moon. In the Vedic version the thieves themselves are the murderers of the innocent for his treasure. In the Purāṇic version, however, it is the watchmen that drag the innocent to the gallows and the thieves are the indirect causes of the death of the innocent. The kings are the ten asterisms with Bheda, the eleventh, as already pointed out. Who is the victim Māṇḍavya?

The real losers are either the sun or the moon, that have lost their wealth. The real thieves are the demons at the node or with Agni, Mars. One innocent Māṇḍavya or Anīmāṇḍavya came to be involved in this case. The word "Ani", same as "Anu" points to Saturn, as already pointed out elsewhere. Since Agni is the name given to the nodes in the Vedas, Agni or Mars is the thief and yet he is honoured and innocent Saturn ever engaged in his penance defying even hunger and thirst is hanged and made to lose his wealth or light at the node with the sun or the moon. From the story of Śveta already quoted above, it is clear that Śveta, who is no other than Saturn, always suffered from hunger and thirst, owing to his constant absorption in idle penance and lack of sacrifice in any other direction.

The word "Māṇḍavya" is derived from Maṇḍū, a frog; a name wanting only the affix "Ka" of frog's usual name, Maṇḍūka. Maṇḍūka is synonymous with Bhaka or Bhakuri meaning both frog and star, (Bhakastu tārake triṣu,—Nānārthakośa). According to the Jayādī-mantra, "Sugumnaḥ sūryarāśmih, candramā gandharvāḥ; tasya nakṣatrāṇyapsaraso bhakurāṣo nūma," says that the sun's ray is called sugumna, good joy; the moon is the Gandharva, holder of that ray; to him the stars are the Apsaras, nymphs, called Bhakuris. This implies that the moon shines with the sun's rays and that the stars namely the constellations are his wives, known by the name Bhakuri or bhaka, frog. There is no doubt that the star-like planets are called Maṇḍūkas, frogs, in the Vedas. Accordingly the Maṇḍūkas, to whose croaking is compared the chanting of the Vedas by the Brāhmaṇas at the beginning of the year in the rainy season, the sun being in the asterism of Maghās, in R. V. VII 103, are not the frogs on the banks of lakes or water-wells, but Saturn and other planets. It is they bearing the names " Gomāyu, Ajāmāyu, Prṣṇi, and Harita, that are spoken of as bestowing wealth and long life on the Vedic birds and their followers on the occasion of their thousand years' sacrifice, but not at all the puny creatures of lakes and wells. It is a hymn sung by Vasiṣṭha, the son of Mitra and Varuṇa. As will be shown in another paper, Mitra, is the moon, and Varuṇa is Saturn, and Vasiṣṭha is Mars. I have already pointed out that morning and evening stars are compared to Brāhmaṇas chanting the Vedas in honour of the

rising or departing sun. There is a story in the *Mahābhārata*, *Araṇ.* 122, that a king called *Parikṣit* of the solar line married a frog-queen and that she disappeared when the king approached a pond with the queen. When threatened, the frog-king *Āyus* (*Mercury*) restored the queen with her three sons called *Sala*, *Dala* and *Bala*. After the king's death *Sala* began to rule and to go on hunting riding on *Vānadeva*'s two horses (referred to in *R. V.* 1V 15). The horses appear to be the two *Asvins*, *Mercury*, and *Venus*, as implied in the last two verses of the same *Sūkta*. Accordingly *Sala*, *Dala*, and *Bala* must necessarily be *Jupiter*, *Mars*, and *Saturn*. Here the four frogs, *Gomāyu*, lowing like a cow, *Ajamāyu*, bleating like a goat, *Pṣu*, spotted cow, *Harita*, one of tawny colour, cannot but be four planets. *Prāṇi* is the sun; *Harita* seems to be *Mars*; *Gomāyu*, and *Ajamāyu* seem to be *Saturn* and *Jupiter* respectively.

As pointed out above, *Saturn*, is *Varuṇa*, a god of truth and upholder of *Rta*, eternal law. He is *Niśāda*, a hunter of birds and beasts to alleviate his hunger and thirst, which he brought upon himself by absorbing himself in idle penance, and not quitting his home for so long a period as $2\frac{1}{2}$ years¹ in each sign of the zodiac. He is the son of *Chhāyādevī*, a *Dāsi* or servant-woman of *Saranyu*, the real wife of the sun. The latter, says the legend created her after herself and putting her in her place left the sun. So *Saturn* is *Dāsi-putra*, son of a slave-girl.

He is, however, a gamester, *Kitava*, addicted to gambling with the other planets. The name of the play is *Akṣadyūta*, which means in its original sense a game with axle, a wooden or iron rod on which the wheels of a wagon turn, that is a chariot-race. *Saturn* is the slowest of all the planets; so he must necessarily fail to win the goal in the race with other planets who fly like *Sakuni* or bird on their way. The four varieties of *Akṣadyūta* or chariot-race are *Kṛta*, *Tretā*, *Dvāpara*, and *Kālī*. When the number of *Parvas* made by a planet in the race along its orbit in a given time is divisible by four, it is called *Kṛta*; if it leaves 3 as remainder, it is *Tretā*, if there remains 2 as remainder in the division, it is called *Dvāpara*; and if there is a remainder 1

1. $2\frac{1}{2}$ Years + 1 Intercalary month = Eclipse-cycle of 1000 days with 1 intercalary month.

when the total number of Parvas is divided by four, it is called Kali. (See my *Draspa* for details.) Though Saturn is Yudhisṭhira and Dharmarāja, he proved a bad player in Akṣadyūta with Śakuni and lost all. Saturn under the name of " Ṛṣi Kavaṣa " laments for his loss in Akṣadyūta in R. V.X 34 and says in verse 13 " Play not with dice ; cultivate thy corn-land, enjoy the grain, and deem that wealth sufficient ; there are thy cattle, there thy wife, O gambler " ; and attempts to appeal to Kuruśravāṣa, the most famous among the Kurus, for restoration of wealth and kingdom. The Aitareya Brāhman contains a legend about Kavaṣa, which is as follows :—

When once holding a sacrificial session on the banks of the Saraswatī, the Ṛṣis (Planets) expelled Kavaṣa, the son of Ilūṣa, from their Soma-sacrifice, saying " How should the son of a slave-girl (Dāśputra), gamester (Kṛtava), who is no Brāhmaṇa, remain among us and become initiated ? " They turned him out into a desert, saying that he should die by thirst, and not drink of the water of the Saraswatī. He being vexed by thirst saw the Mantra called Aponaptriyaṃ. It is the 30th Śukta of the tenth Maṇḍala of the Ṛgveda. As soon as he composed it and praised the waters by it, the goddess Saraswatī surrounded him on all sides and followed him leaving the Ṛṣis. The Ṛṣis said : " Even the gods know him ; let us call him back. " " All consented and called him back. Kavaṣa is the author of the five hymns from 30 to 34 of R. V. X. In these hymns the character of Saturn as a Kṛtava, gamester, a Niṣāda, a hunter of birds and beasts to all, viate his hunger and thirst, Varuṇa, upholder of truth and order-Yudhisṭhira, bold fighter, is well sketched. I am sure that the plot of the Mahābhārata is based on these hymns.

A FAMILY OF LEARNED AUTHORS ON JYAUTIṢA CORRECTION OF AN ERROR IN AUFRECHT'S C. G.

(Sadashiva L. Katre, M.A., Ujjain.)

The *Tājakaśāstrasudhānidhī* contains the following passages relating to its author and his environments :—

Beginning :—

कमलकैरवचन्नुधरायमजुघधुधार्चितपाद्वरोद्धाः ।
 मृगुजभानुजभानुचिरोधिनो ददतु वृन्तिमुखो विमलां गिराम् ॥ १ ॥
 गिरो कीरहस्तां विपञ्चीविनोदां विनोदाचमूर्ति वचोमूर्तिभाजाम् ।
 विभाल्यां मुनीनां मनोऽर्षाष्टदां तां कवीनां सुकाल्यस्य गुणानुफलाम् ॥ २ ॥
 श्रीग्रामोद्भवकश्यपान्वयनिधिः सानुद्रिकजः सुधीः
 श्रीमान्माधवसंज्ञको द्विजवरो विमोक्षसाधारतः ।
 दादाभाईति तस्मादजनि गुणगणैः पुरितस्तत्त्ववेत्ता
 सिद्धान्तानां च कर्ता मुनिजनविदितस्तत्त्वमः कोऽपि ज्ञान्यः ॥ ३ ॥
 तस्मिन्लघ्वरः परोपकृतये नारायणोऽहं ब्रूये
 तार्तीयैकमुद्धानिधिं गणितबिलुष्टयै चमत्कारिकम् ।
 श्रीमत्स्थितिकरोमकादिचिन्तात्संगृह्य सारं परं
 यस्य ज्ञानलकेन मुक्त्यपदवीं प्राप्नोति निःसंशयम् ॥ ४ ॥
 कथं स्वान्मम वर्षेऽस्मिन्निति संज्ञायिते स्फुटम् ।
 वदेज्ज्ञात्वा विधिलाला वर्तमानं शुभाशुभम् ॥ ५ ॥
 संक्षेपे संवापापेक्षे श्रोतुः श्यादहुसंभमः ।
 वरीयान्विवरस्तस्माद्वेषेक्ष्यासंशयानहः ॥ ६ ॥ etc.

Chapter Colophons :—

इत्येव ताजकसुधानिधिनामधेये
 नारायणेन रचिते प्रियशिष्यनुष्टुप् ।
 अध्याय एव.....
 विचाररम्यः ॥

1. The whole of Verse 2 appears to be in apposition with गिराम् in Verse 1. We rather expect गिरम् but the MS in both the cases reads गिराम्.

2. The original reading in the MS was चकला which appears to have been subsequently emended by someone as च कर्ता.

Conclusion :—

स्सलितं पतितं शिवास्ति चेद्रभसेनाप्यथवाण्डुद्धितः ।
मम सन्त इहोद्धरन्तु तत्पतितानां हरणं हि यन्मि ते ॥ २२ ॥
आसीत्कारुण्यवशानिधिर्वनिपतिप्रलम्बमूर्धमणीनां
वृन्दनीराजिताङ्गिप्रज्वलनिधिवक्त्रां पालने यः स्मरन्नाम् ।
सिद्धान्तानां शरण्यः कणिपतिलपितं यस्य कण्ठे स्वरंसी-
मूदेयो माधवाख्यः पञ्चपतिनगरे श्रीकृपादान्जसेवी ॥ २३ ॥
तस्माज्जलौ सुती इौ प्रवरमतिवृती सर्वविद्यानिधानौ
ज्येष्ठो दादाख्यभट्टः सकलवसुभतीमण्डलत्वातनामा ।
ज्योतिःशास्त्रे विवस्वान्तुल्यगणः सूर्यसिद्धान्तटीकां
षोडशार्णद्वहताथौ स्मरहरचरणसक्तचेता नितान्तम् ॥ २४ ॥
पुत्रसाम्प्रदायनिष्ठो जलनिधियक्षणां मार्मिकः सख्यवादी
श्रीमिश्राख्यपाण्ड्यो निरुचिकरुणापूर्णचित्तान्तरात्मा ।
जिण्णैः संवाधिनीऽहं प्रवरनिजधिया तालकप्रःधमेन-
नाकार्षे तेन तुष्टो राजवदनविभूभार्यप्राणनाथः ॥ २५ ॥
होरासारसुधानिधिर्विरचितः पूर्व मया जातके
न्याख्या वै नरनातकस्य रचिता वैवज्जसंतोषिणी ।
प्रभे वै मणकप्रिया निगदिता बुद्धादिसिद्धी तथा
प्रोक्तो हि स्वस्त्वानरन्तदनु नासीथे सुधाया निधिः ॥ २६ ॥

Colophon :—

इति श्री श्री आर्मक रोपनामक माधवाख्य जनाराखण्डतस्ताजकसार-
सुधानिधिः समाप्तः ॥

These extracts are taken from a MS (Accession No. 6040) dated Samvat 1873 (= c. 1816 A.C.) recently acquired by the MSS Library of the Scindia Oriental Institute, Ujjain.

Divested of the obvious degree of self-praise and exaggeration, these passages furnish us with a number of details. The author's family appears to have produced three acions, viz., Nārāyaṇa, Dādābhaṭṭa alias Dādābhāi and Mādhaba, each of whom made a fair contribution to one or the other branch of Jyotiṣa.

(1) Nārāyaṇa, our present author, was the younger son of Mādhaba, the elder son being Dādābhāi. He describes himself as highly intelligent, eminently learned, extremely

compassionate, conversant with the ins and outs of the science of Palmistry and a true reader or astrological forecaster of facts. He appears to be a devotee of Gaṇeśa and received tuition in Jyauṭiṣa from his elder brother.

Nārāyaṇa wrote five Sanskrit works which in their chronological order are: (i) the *Horāsārasudhānidhī*, (ii) a commentary, possibly entitled *Daivajñānamitoṣaṇī*, on the *Narajātaka* (= Samarasiṅha's *Manuṣyajātaka*?), (iii) the *Gaṇakapriyā*, (iv) the *Svarasāgara*, and (v) the *Tājakaśārasudhānidhī*. Of these the first two works deal with the Jātaka section and the third belongs to the Praśna section. The fourth belongs to the Svāra section and deals with such topics as victory in a battle etc. The fifth, viz. the present work, deals with the Tārtiya¹ i. e. Tājaka or Varṣaphala section and was composed by the author at the request of his disciples for the delight of astrologers.

None of these five works appears to have been printed so far and MSS, too, of (ii), (iii) and (iv) have not been recorded by Aufrecht. MSS of (i) the *Horāsārasudhānidhī* and (v) the *Tājakaśārasudhānidhī* are found² abundantly. Both of these are bulky treatises and have been included by S. B. Dikshit³ among learned works on their subjects. The *Tājakaśārasudhānidhī* contains several chapters and deals exhaustively and in a simple and lucid style with the topic of Varṣaphala. Therein the author explicitly mentions only the works of Romaka and Khindhika and is silent about the other works on the topic used by him. However, it seems improbable that the celebrated *Nilakaṇṭhī* of Nilakaṇṭha, composed in 1587 A.C.⁴ i. e. about a hundred and fifty years before our author's date,

1. The form 'Tārtiya' has been lately coined in Sanskrit in the sense of the Persian word 'Tājika' or 'Tājaka'. Vide S. B. Dikshit: भारतीय ज्योतिषशास्त्राचा इतिहास (Poona, 1931), Page 490. Although the form in this sense has not been recorded in the current *Dictionaries*, the etymology is possibly तृतीयस्वेदं or तृतीयादायतं तार्तीयं as Tājika is regarded to be a part of the third (viz. Jātaka) section of Jyauṭiṣa.

2. Aufrecht: *Catalogus Catalogorum*, I, Pages 223, 269; II, P. 185, 201.

3. भारतीय ज्योतिषशास्त्राचा इतिहास, Pages 487, 491.

4. *Ibid*, Pages 273, 491.

was unknown to him and he must have made a free use of it in preparing the *Tājakaśārasudhānidhī*.

Nārāyaṇa's works thus treat of the topics of Astrology alone. Although he does not mention his date in the *Tājakaśārasudhānidhī*, his literary activities can be easily decided to commence about twenty years after his elder brother's date (vide below) i. e. c. 1740 A.C.

(2) Dādābhāṭṭa alias Dādābhāi was the elder son of Mādhava and the elder brother of Nārāyaṇa. He is said to be endowed with supreme intelligence and other excellent qualities, to be a store-house of all branches of learning, a unique scholar of Astronomy conversant with its Siddhāntas and a winner in astronomical disputes commanding a very wide reputation. He was closely attached to Śiva and wrote a commentary on the *Sūryasiddhānta* full of novel interpretations.

Luckily, Dādābhāi's com. on the *Sūryasiddhānta*, although probably not yet printed, is available to us in the form of MSS¹ from which we learn that it is named *Kiraṇāvalī*. A MS of the same is in the Government Collections of MSS at the B. O. R. Institute, Poona, bearing No. 697 of 1883-84 and therein the portions pertaining to the author read as follows :—

Beginning (Folio 1^b):—

श्रीगणेशाय नमः

प्रणिपत्य परं ब्रह्म सूर्योत्थयमहोदधेः ।

सारचण्डं समुब्रूय तनोमि किरणावलीम् ॥

चित्तपावनजातीयमाधवाङ्गभवः सुधीः ।

दादाभाई समस्तलोच्य वराहाविकृतीः स्तुताः ॥

अत्र किरणविच्छिन्नपारम्पर्येण कथा etc.

End (Folio 196^b)..... स्वहोऽर्थः ।

दक्षिणीचित्तपावनजातीयश्रीगांव(क)रमाधवात्मजश्रीदादाभाईकृते
सौरसूत्रविवरणे मानाध्यायः । समाप्तं चोत्तरार्धम् । श्रीस्तु etc.

On Folio 179^a ("इहरो शालिवाहनसत्के १६४१ कलिनसं
४६२० भस्मिन् काले etc.") the author mentions the year 1641 of the Śālivāhana era i. e. 1719-20 A.C. as the current year and

1. Aufrecht: *Catalogus Catalogorum*, I, Page 107a, 733a; II, Page 176.

thus furnishes us with his exact date. The *Kīraṇḍavālī* is mentioned by S. B. Dīkshī¹ among noteworthy commentaries on the *Sūryasiddhānta*.

Dādābhāi appears² to have further composed another small astronomical work named *Tarīyayantṛa* which is not mentioned by Nārāyaṇa. A MS of the same covering only five folios is in the Government MSS Library at the B. O. R. Institute, Poona, bearing No. 821 of 1884-87 from which the work appears to deal with a quadrant. It, however, gives no personal details concerning the author, his date of composition, etc., but its concluding colophon on Folio 5^b simply reads :

“ इति माधवतनुजदादाभईशा तुर्ययन्त्रोत्पत्तिः ॥ ”

Dādābhāi's contribution is thus to Astronomy proper. From his date he appears to be a contemporary of Jagannātha-Saṁrāj, the illustrious astronomer and mathematician who composed the *Rekhāgaṇita* and the *Siddhāntasamrāj* in A. C. 1720³ and 1732⁴ respectively at the direction of his patron Śevai Jayasīṁha of Amber.

(3) *Mādhava* was the father of Dādābhāi and Nārāyaṇa. He is described as extremely benevolent, as an ardent devotee of Gaṇeśa,⁵ as a complete master of Palmistry, Astronomy (possibly also including Astrology) and Grammar and as being highly adored by hosts of contemporary ruling chiefs.

Aufrecht notes⁶ MSS stocked in the Bikaner Library of a work entitled *Sāṁdrikacintāmaṇi* ascribed to Mādhava Śrī-grāmakara who is evidently identical with the father of Dādābhāi and Nārāyaṇa. Strangely enough, the *Tājahasārasudhānidhi* does not directly allude to Mādhava's authorship of this or any work.

1. भारतीयज्योतिषशास्त्राचा इतिहास, Pages 182 etc.

2. Aufrecht : *Catalogus Catalogorum*, II, Pages 498 and 538.

3. S. B. Dīkshī : भारतीयज्योतिषशास्त्राचा इतिहास, Page 294.

4. *Ibid.*, Page 399. Vide also *Sudhākara Dvivedī : Gaṇakatarāṅgī* (Benares, 1933), Page 104.

5. The epithet 'Śrīkāpādhjasevi', too possibly points to Mādhava's attachment to Gaṇeśa and not to Viṣṇu, as 'Śrī' is also a name of Sarasvatī who, according to a current Purāṇic view, is wife of Gaṇeśa.

6. *Catalogus Catalogorum*, I, Pages 719 and 449a.

From the date furnished in Dādābhāi's *Kīraṇāvalī*, Mādhava appears to have flourished about 1700 A. C.

Thus at least three learned authors in the sphere of Jyautiṣa sprang from this family which was surnamed Śrīgṛāmakara or Śrīgṛāmvakara and belonged to the Kaśyapa gotra and Citpāvana sub-community of Mahārāstra Brāhmaṇas. From the allusion in the *Tājakaśārasudhānidhī* to Mādhava's residence in the city of Lord Śiva ('Paśupati-nagare'), the family, which must, of course, have originally hailed from some village named Śrīgṛāma (= Śrīgṛāma?) or Gṛāma in the Konkan, seems to have lately migrated to Benares. I was, however, not able to find any recent traces of this family at Benares even from the memory of traditionally well-informed aged Mahārāṣṭrians residing there. Sudhākara Dvivedī, who in his *Ġaṇakatarasigṇī* furnishes details of a number of renowned Jyautiṣins of the past, even including a few ones of Benares who have penned down nothing, says not a word about these three learned authors or their works, evidently because the same had not come into his notice.

Aufrecht has erred at least five times¹ in stating that Nārāyaṇa was son of Dādābhāi and grandson of Mādhava. S. B. Dīkshīt, too, has² committed the same error. From the extracts quoted above it is clearly established that Nārāyaṇa was younger brother, and not son, of Dādābhāi and that both were sons of Mādhava.

1. *Catalogus Catalogorum*, I, Pages 248^b, 291^b, 769^b; II, P. 185^a, 203^a.

2. भारतीयज्योतिषशास्त्राचा इतिहास, Page 292. He seems to regard Nārāyaṇa as younger son of Dādābhāi.

POETRY AND ROMANTICISM IN THE RĠG-VEDA

(G. N. Chakraverty)

Introduction

One particular epoch in the history of European thought has been described as the Romantic period and that is the nineteenth century, including some last decades of the eighteenth. It was a period of both literary and philosophical revolt against the classicism and the enlightenment which preceded and needed this revolutionary movement. Rġg-veda had neither the dry classical literature nor the mechanistic empirical philosophy like that of the eighteenth century which urged a revolt. Still it exhibits all the romantic tendencies of the nineteenth century Europe, without being an organised, self-conscious and critical movement.

As Walter Pater uses them the terms Classic and Romantic do not describe particular literatures or particular periods in literary history so much as certain counter-balancing qualities and tendencies which run through the literatures of all times and countries. "There may be," he says "classical and romantic traits in the same author". If what Pater quotes from Stendhal namely : "That all good art was romantic in its day", is correct, that gives an idea of the difference between the two temperaments. Then we shall proceed with this assumption that the romantic conception of art—in the comprehensive sense of the term—and Artists is more refined and richer than that of classicism.

The fundamental point which urged the reaction in Europe was the hard and prosaic method of measuring everything by the understanding. The classical poets, influenced by the empirical humanistic philosophers of the day, had very narrow limitations both in their intellectual materials and in their geographical outlines. Intellect was their only measure of the universe. "Everything is plain to the understanding. We have no other faculty by which truth is assured to us,"¹ Imagina-

1. John Toland.

tion, the giant power had nothing to do with them, nor thought nor passion."¹

The idea of inquiry for the 'classicist' was very much restricted. He exiled the love of Nature from his poetry. Nature lay beyond his ken and God was still more incomprehensible. 'The proper study of mankind is Man' said Pope in his Essay on Man. Even there he made no wide study of mankind, none of his universal natures. It was an effort to raise man, so far as he is a rational individual, into a position of supremacy over everything. Man is supreme and to his word there can be no exception.²

Religion, striving to base in itself upon the dogmatic creeds, was rapidly petrifying into a mere 'dead letter of religion', from which all the living spirit had fled. "All the moral evils of the day could be traced back to the common source namely, want of real religion"³ when they had no vital sense of God they had taken up a wrong attitude to life. There was merely the 'body-politic' which was not inspired by the soul politic.⁴ There was no deep passion for the pursuit of the unknown, the invisible, the infinite which is at the root of all arts and religions of mankind. So the only thing needed was a spiritual rebirth.

The new movement, which included the poets and the philosophers of the day, in rupture with the purely intellectual side of poetry gave elevation to the poet's view of life. The whole group was bound by one tie, namely, by the aversion for the monotony of rationalism that preceded it. "Away with dry rationalism" said the romantic.⁵ The romantic spirit was defined as 'an accentuated predominance of emotional life provoked or directed by the exercise of imaginative vision. This new movement was "a lyre of many strings—a spirit, fluting a mystic wonder in the songs of Blake, opening the eyes of the universe under Wordsworth's guidance, attacking the

1. S. A. Brooke, "Naturalism in English literature," Introduction.

2. "Thus would I speak if I were Christ" said Bahrdt. No wonder Goethe described this period as an age of self-conceit. Cf. Cushman, 'History of Philosophy' Vol. II.

3. W. H. Hudson's 'Introduction to Carlyle's Sartor Resartus.

4. H. A. Beers; The History of Romanticism in the 18th Cent Introduction.

whole kingdom of man's works and thoughts through the noble genius of Goethe."¹ It brought back to literature freedom, imagination and awe.

With the help of his vision and insight, the Romantic observes and represents the universal human nature. He loves, feels and honours Nature. The romantic poetry welds into one substance—Humanity and Nature. Nature speaks to Man through the sense of pleasure awakened by her beautiful and sublime aspects. Man, through his imaginative vision becomes aware that Nature and he are the members of one spiritual kingdom in which her function is "to minister to his mental and moral need in wisdom and love."² Nature is a life and a universal life.³

The romantic feels that God is to be sought, not through speculation or syllogism, but through the moral nature.⁴ It is only the soul in action that can find God. It must be a personal revelation. Instead of a crude Deism, with merely a transcendental God, the romantic presents a world alive with the 'quickening power' of an all pervading spirit. So the office of poetry, according to the romantic poet, is to conceive this one spirit, the universal, which expresses itself in all the individual appearances. It must reveal this infinite and perfect and express this eternal and the universal element in Nature and human nature, 'the ideas underneath all philosophies'.

Beers realises the difficulty in giving an exact answer to the question, "what is Romanticism and gives a quotation which describes the spirit." "Romanticism is not anything in the world expressible by words. In vain you grasp the butterfly's wings, the dust which gives it its colour is left upon your fingers. Romanticism is the star that shines, it is the wind that wails, the bird that flies. It is the infinite and the starry!"⁵ This

1. The Story of English Literature, Edmonds.

2. S. A. Brooke, p. 10.

3. "No conception can be more different from this than the mechanical universe of Pope, than the dead universe of Cowper, than the mere background of humanity which Nature is to Burns"—S. A. Brooke, p. 145.

4. Cf. Cook Wilson—quoted by Alexander History of Philosophy.

5. History of Romanticism in the 18th Century—Introduction.

description is not different from that of Pater's when he takes "strangeness added to beauty" to be the distinguishing feature of romantic art. Dr. Hedge finds the origin of the romantic feeling in wonder and the sense of mystery. "The essence of romance", he says "is mystery". The romantic creates his world with shadowy images and there is a glimpse of mystery. The forms that he uses are suggestive rather than representative.

"Aught that for its grace may be

Dear and yet dearer for its mystery".¹

But this mysterious universe is not chaotic. The romantic poet "carries a bit of chaos about him what he manufactures into cosmos".² The poet unveils the spiritual beauty in things by perceiving the hidden truths. He sees the underlying infinite in various manifestations. This is the recognition of truth, beauty and goodness. He invests Nature with spirit, attributing to things not only life but moral life. He grasps all material Reality in its essential unity, feeling the sentiment of "Being spread over all things". "The philosopher's conclusion becomes the poet's vision".³

If this is the Romantic conception of a poet, his idea of the universe, his religious ideal and his ethical standard of life, we shall see how far these ideals are embodied in the Rg-vedic Poetry.

The Rg-Veda

"When we read the Rg-veda, we feel that we are going to be held willing captives of a primitive Shelley or Keats".⁴ Bloomfield is aware of the earthly ideals of the Rg-veda and also of the adverse criticisms passed against it on this account. But he justifies the existence of this ideal by saying that the poets must first live and afterwards compose poetry.

This dual motive of a poet is not the characteristic of only the Rg-vedic poet, but it is a necessity felt by all poets of all ages so long as a poet is a human being. This is clearly pointed out by Powell⁵ when she said that poetry has two powers: the

1. Shelley - Hymn to Intellectual Beauty.

2. Carlyle,

3. Smith - Wordsworth the Poet of Nature and Man.

4. Bloomfield: The Religion of the Vedas, p. 64.

5. Romantic Theory of Poetry, p. 51.

one is practical, a power to enlarge and ennoble the being of man. The other is the power of communicating the knowledge of spiritual reality. This is perhaps what is meant by Keats when he said

"
.....
Ye have left your souls on earth !
Ye have souls in heaven too,
Doubled-lived in regions new."¹

The vedic poet desired not only to enjoy but also to see.²

It is in the R̥g-veda that the earliest and at the same time the most exalted conception of poetry has been embodied. This statement does not mean that the Vedas are a systematised treatise on poetics or that any conscious attempt was made by the Vedic seers to interpret or define poetry. What is meant is there are many aphoristical sayings in the R̥g-veda which contain the very quintessence of the Indian conception of poetry. With this general remark in mind the Vedic idea of poetry can now be examined.

Kāvya, according to the Vedic poets is the creation of a Kavi. Kavi is an invariable epithet of the Gods. The Vedas mean by this epithet to bring out a most fundamental character, an inalienable dharma of the heavenly host.³ The Kavi is he who, by his poetic power, is to fashion divine beauty in heaven.⁴ Thus the essence of poetic power is to fashion divine beauty, to reveal heavenly forms, and the substance or material on which the poet works is truth.⁵ To put it briefly the Vedic poets thought of the poet as one who visualised and brought into form Beauty and Truth.

The poet is a trinity in himself. He is the knower, the seer of Truth.⁶ The forms of Beauty which the poet raises by his power are the body of Truth. Secondly, the poet is not only a seer but also a doer, not merely a knower but also a creator. He has dynamic knowledge and his vision itself is power.⁷ He has a

1. Ode on the Poets. 2. R̥g-veda I - 127 - 11. 3. R̥g-veda, 3, 38. 1-2.

4. " कविः कवित्वा दिवि रूपमाकरोत् " 10. 124. 7. 5. 10, 5, 2.

6. " अभिर्विदुष्कविस्सन् ", कान्तदर्शी सन् अभिमुख्येन सर्वं विद्वान् 1. 71. 10.

7. 3. 54. 6.

blazing radiance of the Sun and is supremely potent in his self-luminousness.¹ Such a poet as power is not only the revealer but also the fashioner (तद्ग) and the organiser of Truth (वेद्यः).² The effective marshalling and the organisation of Truth is what is called Rita, the Right, Dharma, the Law or Rhythm, the ordered movement and invariable execution of Truth. Thirdly, delight is the supremely intimate element of the poetic personality. Dear and delightful is the poet, dear and delightful are his works.³

The ideal poet of the Rg-veda is therefore one, who blends all his diverse energies into a harmonious whole. Knowledge must be vivified by emotion, passion must be conjoined with reason and imagination should brood over all. "The state which results from such consentaneous action of diverse faculties is one, not of pure passion, nor of pure thought, it is one of the impassioned contemplation".⁴ Here we find the ideal poet of Novalis, the most characteristic representative of Romantic poetry, who believed that poetry and knowledge are, in their deepest nature, the one expression of a single creative force. The world of understanding and the rapture of understanding were not separable at all for the Vedic poet. The two united in his experience, perfectly combining sense and spirit.

Poetry approaches here the characteristic of spirituality. Only a genuine poet can understand Nature⁵ for the true laws of Nature are through and through analogous to the laws of his creation.⁶ Nature is a work of art and God is the artist who pours out the wealth of His beautiful life.

It would be necessary to understand what the Vedic poet meant by the expressions Beauty and Truth. Here we find a distinction observed between the ordinary human perception and the vision of the poet. The individual's likes and dislikes

1. "स्वतपसाः कवयः सूर्यत्वचः" 7. 59. 11.

2. "कवयः सन्ति वेद्यतः" 5. 52. 13.

3. "कविर्हि मनुहुस्त्यः" 5. 5. 2.

"कविर्योनावधिष्यतः" 9. 25. 3. cf. 9. 25. 6.

4. *Studies in Literature* by Dowden.

5. 10. 89. 6.

6. 1. 160. 3 and 4; 8. 41. 3.

are the tape with which the ordinary mind measures beauty and truth. The common man misses the beauty of all sublime forms of creation. He not only misses them but also sometimes scorns that which is great.¹ It is only what comes within the bounds of his human sight that he calls beautiful. But to a real poet, creation is itself beautiful. His vision is not limited by space and time because he is endowed with his imaginative vision.² The poet transcends the limitations of the human mind and senses in his contemplative spiritual vision. "When the spiritual temperature is highest, it breaks into poetry".³ And the peculiar quality of poetry lies in this that it tries to emancipate us 'from the prison of the actual' by giving us spiritual rights in the 'universe of the mind',⁴ exempt from the limitations of matter, time and space. The poet yearns for and desires the ideal. His tendency is to leave the real, the known and to go after the invisible, the perfect and eternal, the object which only the spirit could conceive.⁵ "The sages talk about things which are beyond the ordinary man's power of comprehension". The true poetic spirit, ardent, full of the zest of discovery, strives to grasp the height and depth of the new earth and new heaven.⁶ It is this spiritual vision, which can comprehend the universe as a whole and as it is, that can also perceive beauty and truth simultaneously. Truth and Beauty are eternal and real. They are one and can be realised only by the most living soul.

The mind of the R̥gvedic poet has been habituated to the vast. "Far roams my mind whose thoughts are in the distance."⁷ The poet wants to express the infinite and not the limited things of daily life. His landscapes are very wide and he observes Nature only in her large features. "Nothing could answer to the feeling of the R̥g-vedic poet for the infinite so well as the boundless and brilliant firmament of heaven."⁸ It is wide, vast and manifold whose bounds are

1. No less a person than Pope did it. Johnson's Lives of Poets—p. 393.

2. A कवि is a कल्पद्रुमिन्. He is omniscient.

3. S. A. Brooke—Naturalism in English Poetry.

4. 1. 139. 2. — R. V.

5. R̥g-veda 1. 164. 5.

6. 6. 9. 6.

7. 6. 9. 6.

8. Sir S. Radhakrishnan: Indian Philosophy I.

distant.¹ Aditi is the infinite, the endless expanse, beyond the earth, beyond the clouds and beyond the sky. Earth is mighty and heaven is incomparable. The vault of heaven, decked with stars² presents a phenomenon far more vast to the eye of the observer than the Sun which occupies but an extremely small portion of that expanse during its daily course.

Confronted with the universe of infinite space and sublime objects with fields of space sown thick with stars the poet expresses, with wonder, his ignorance about the origin and destiny of all.³ The course of Nature's phases is partially known to him. Nature remains of quite infinite depth and of quite infinite expansion. The poet is bewildered and exhibits his sense of mystery which is unfathomable and all-pervading.

"I know not either warp or woof, I know not the web they weave."⁴

There is not merely this kind of wild imagination, but there is also the earnest thought and inquiry.⁵ The poet's knowledge of the difference between the physical eye and the spiritual vision does not mean that he questioned the corporeal eye any more than he would question a window concerning sight. He looks through it and not with it. He admits his partial knowledge and he is often placed between partial recognition and partial wonder.⁶ He loses his comprehension on the small visible and extends it into the infinite deeps of the invisible.⁷

"Seen are their lowest dwelling places only

But they are in remote and secret regions"⁸

But the poet cannot be satisfied with his partial knowledge, He wants to probe deep behind all the appearances which, he is

1. "उनी वृक्षी बहुली दुरे अन्ते" 1. 185. 7.

"यत्नी वरिष्ठे बृहती विविचन्..." 4. 56. 3.

2. 1. 68. 5.

3. "अचिकित्सिकितुषट्चिद्वक् क्वान् वृच्छामि, न विद्वान्" 1. 164. 4.

4. "नार्हं तन्तुं न वि जानाम्येतुं न ये वयंति समरेक्षमानाः..." 6. 9. 2.

5. "नतं विद्वान् य इमाज्जान" यः इमानि भूतानि उत्सादितवान् तं विद्व-
कर्मणं न जानीथ... 10. 82. 7.

6. "Men mark the one and fail to mark the other" 1. 164. 38.

7. 1. 159. 4.

8. ददश एषामधना सदासि परेषु सा गुह्येषु मतेषु... 3. 54. 5.

certain, are only the external manifestations of one Supreme Reality which lives in all things and moves them all.

The poet is enraptured by the recognition that everything in Nature from the beauty of this world to the starry magnificence of the skies performs its task,¹ that all these wonders strive to fulfil their mission, and that within the limits set for it, each unit works to the best of its ability.² He sees the underlying infinite in various manifestations.³ Thus the poet tries to unveil the spiritual beauty in things by perceiving the hidden truths.

The Vedic poet has a great deal to say about the terrible appearance of Nature. He is aware of the storms 'that vex the calm of Nature,' of the violent forces, but yet, 'beneath the outward range of the elements' he knows that order rules. He believes that this world of wild storms is kept tame by the music of beauty.⁴

The poet finds music in the harmony underlying Nature. The feeling he has of the inner structure of Nature is that the soul of all her voices and utterances is perfect music. His poetry is musical thought.⁵ He sees deep enough and sees musically, the heart of Nature being everywhere music, he could reach it. He believes that whatsoever is not properly sung is no poem.

The great cosmic functions of various deities can be performed only with the help of songs. The seven singers from heaven have wrought their works while singing by day and night. Songs can magnify Indra's expansive might as a seer. Agni, the son of strength, can become omniscient only as a holy singer. Mitra and Varuna can be exalted high by songs. All the Gods in their great joy and gladness give men high dominions because men sing. Goddess Dawn will bless all singers.

1. 1. 24. 10; 1. 25. 6. 2. 10. 121. 1; 1. 24. 8. 3. 1. 164. 46.

4. "How could the rude earth, make these, if her essence rugged as she looks and is, were not inwardly beauty." Carlyle - *The Hero as a Poet*.

5. "The poet is he who thinks in that manner. It is a man's sincerity and depth of vision that makes him a poet. See deep enough and you see musically, the heart of Nature being everywhere music if you can only reach it."—*Ibid*.

Songs help creation and sustenance. It is a joy to sing and joy to create. The poets are proud of their songs. The poets are sure that their hymns are a thing of blameless and finished beauty because they are only imitating Nature. Theirs is pure poetry because they 'have decked their lauds with heart and mind and spirit'.¹ The Gods, being pleased with their songs, cooperate with the poets promoting their devotion and its expression. They are the twin factors of devoted fervour and its successful utterance. Intercommunion between the Gods and men is possible only because the Gods can respond to the singing devotee. The singing poets are the special friends of Gods. Their association in active friendship can rest only upon their songs. Music brings harmony and harmony is beautiful.²

Thus the poet perceives beauty in Gods and in himself as well as in his works because he imitates the Gods in all walks of righteous life. Their reciprocal friendship means mutual affection.

Beauty and affection, the Vedic poet believed, are the unique quality of women. It is womanly beauty and womanly affection which inflame the poet's heart. A woman with the glow of the sky in her face and the flame of Dawn in her heart is a magnet to which his poetic fervour constantly turns. 'His poetry is full of the blood of life and life's pleasures.

The hymn, *Ushas*, shows the power of poetic effect. It is as if the perfect ideal of beauty of being called into existence before the eyes of the reader by the magic of the words: "*Ushas* is the most graceful creation of Vedic poetry and there is no more charming figure in the descriptive religious lyrics of any other literature".³ She unveils her charms effulgent in peerless beauty.

A woman is the giver of all beauty and "for the sake of woman's beauty and affection it is worth living in the world."⁴

1. "इन्द्राय हृदामन्तामनीषाप्रज्ञावपस्वेयिविब्रमर्षवन्तः" ... 1. 61. 2.

2. "O may we soon again renew that song.

And keep in tune with Heaven, till God, ere long

To His celestial consort us unite,

To live with Him, and sing in endless morn of light"

Milton At a Solemn Music.

3. Macdonell - Vedic mythology.

4. Rabindranath Tagore.

The reflection of her beauty assures power over the poet's heart and 'radiates thence' over the world. Even Nature would not appear beautiful to the Vedic poet if the glory of the woman's face had not penetrated his mind.¹

"Loving the loving one, as wives their husbands, the sisters of one home have urged Agni forward".² Agni is a king, surrounded by faithful friends like a blameless dame dear to her husband. The Sun follows the dawn like a young man following a maiden.³ Vāyu wakes up intelligence as when a lover wakes his sleeping love.⁴

The poet adds to these moving powers of Nature a new life of joy and jollity. Wherever he goes, he goes through a rejoicing world and 'he marries its joy and the joy of his own heart' as Wordsworth did. He receives delight and gives back delight.

"Men crave and gain their wish,
Close to her husband clings the wife,
And in the embraces intertwined, both,
Give and take the bliss of love."⁵

Thus we find that the poets are conscious that all things in the universe and themselves among them are in a state of vital interaction, Gods, Men and Nature communicating with one another. At the root of this belief is the fact that natural objects have in them an aspect in which they are all capable of representing a universal meaning.⁶ All Gods and men are guided by one all world-embracing power. This power is not merely a regulating or directing principle but this is the foundation upon which the universe is created. The phenomena of Nature are changeable but this principle, regulating the periodical recurrence of the phenomena is constant. This is the spirit which "is the lord of what is fixed and moving, that walks, that flies, this multiiform creation".⁷ It is 'motion and a spirit

1. "आवापति वहति वरुणा मुनह्" ...10. 32, 3.
2. 1. 71, 1.
3. "सूर्यो देवीमुपसं रोचमानां सूर्यो न योषामभ्येति पश्चात्" ...1. 115, 2.
4. "प्रबोधया पुरन्धि जार आसखतीमिव" ...1. 134, 3.
5. "अर्धमिहा उ अर्धम आजन्वायुवते पतिम्..." ...1. 105, 2.
6. "विश्ये देवाः समनसः सक्ताः एकं क्रतुममि वि वेति सायु" ...6. 9, 5.
7. "एनद्रुमं पश्यते विश्वमेकं चरत्यतति विष्णुं विजानं" ...3. 54, 8.

that impels all thinking things, all objects of all thought and rolls through all things".¹

This universal principle called *Rita*, is a unity in its application both to natural phenomena and human conduct. "What law is in the physical world, that virtue is in the moral world".²

Personality is sometimes ascribed to this Principle but not in the usual sense.³ "There is but One, One Being, neither male nor female a Being raised high above all the conditions and limitations of personality and of human nature".⁴ The Impersonal is made personal. But this Impersonal includes personality and is also more than that, corresponding to the "Personality" of Coleridge.⁵

Rita is known to the poets only in their idea and is merely an abstraction. They can never look directly at it for it is bodiless and featureless. The poets know that their limited powers cannot compass the transcendent vastness of this universal spirit.⁶ "But this formless, impersonal Being is worshipped by the warm full-blooded heart of the emotional poets as tender and benevolent deities".⁷

Mystery and wonder might have been the basis for their worship but they have to worship. Therefore they feel that they must have a sense of reality and a feeling of objective presence. Gods must manifest themselves to their sense.⁸ They have to weave about them the the visible garments of time and space.⁹

1. Wordsworth.

2. "The Greek conception of the moral life as a harmony or an ordered whole is suggested here."—Radhakrishnan, Vol. I, p. 80.

3. "Varuna is almost the personification of this Principle."—Walia; *The Cosmology of the R. V.* p. 99.

"Perhaps *Rita* substantiated, the *Aditi* spiritualised, the one breathing breathless."—Radhakrishna, p. 95.

4. Maxmüller: *History of Ancient Sanskrit Literature*.

5. Muirhead: *Coleridge as a Philosopher*.

6. "वि मे कर्णो पतयतो विचक्षुर्वीदं ज्योतिर्द्दृश्यं आहितं यत्
विशे मनश्चरति दूर आधीः किं स्विप्श्यामि किमु न मतिष्ये" 6. 9. 6.

7. S. Radhakrishnan: Vol. I, p. 97.

8. "Eternity should look more or less vitally through the time figure."—Carlyle. *Sartor Resartus*.

9. "All forms and ceremonies are but religious vestments, symbols express man's deepest sense of divine mystery of the universe and the hunger and thirst of his soul for God."—Carlyle, S. R.

Hence there is the wondrous agency of symbols. There imaginative 'genius',¹ clings to their images and all their thinking is representational. Even God must reveal himself through symbols. The poets see Nature in a magic garb and "the Vedas are eternally remembered for their happy figure".²

Nature itself is a vast trope and all natures are tropes. Aditi is infinite Nature and all other Gods are her manifestations.³ The poets employ the metaphor of building, in its various details when they speak of the formation of the world. Creation is beautiful and God is a perfect artist. Foundations of this universal building are alluded to.⁴ The cosmic houses will have doors. Divine will and purpose are conceived on the analogy of human personality. Nature is partially anthropomorphised and every species of force in Nature is given human soul. There is the attempt to harmonise Nature's designs with those of men. Gods will have great cosmic functions to perform and they are the guardians and the protectors of the universe and men should repay the obligation through sacrifice.

Personality might be a limitation but there is not the gross human personality. The course of the Eternal Absolute is conceived only on the human analogy. Varuna who represents the 'Great Concealment', which is above time and space is given only a temporal setting. He is a cosmic personality. 'The Sun is his eye, the sky is the garment and the storm is his breath'.⁵

What they represent here, they know only in a 'supra-rational' manner. Their experience is not cognitive in the ordinary sense. They do not sufficiently recognise the conceptual character of their thought and therefore they fall between concept and representation. They always plunge into deep imagery. "No one has even found a truer expression of the Infinite breathing within itself, than the ocean in a dark night, without a star and without a torch."⁶ This is the imagery of a true poet.

1. 'Genius' when used with emphasis implies imagination, use of symbols and figurative speech, — Emerson — "Imagination and Poetry".

2. Emerson — Ibid.

3. "अदितिर्माता स पितासु पुत्रः

विश्वेदेवा अदितिः पञ्चवना अदितिर्वानमदितिर्वनित्वम्" 1. 89. 10.

4. "किं विश्वद्वयं क उ स रूपा आस यतो द्वावापृथिवी निवृत्तशः" 10. 37. 1.

5. "आत्मते वातो...विश्वा ते धाम वरुण द्यावापि..." 7. 87. 2.

6. Maxmüller: History of Ancient Sanskrit Literature.

Rita, the universal principle, is not bound by limitations., but it needs to be worked out and actualised in the world of space, time and will. But the same Rita in the natural world is only a manifestation and never a complete manifestation of the transcendental Reality. All Nature is supernatural because natural laws are only the manifestations of the spiritual force.

Thus we find in the R̥gveda both the realism of Wordsworth and the transcendentalism of Coleridge. The poets are realists in so far as there is the desire for truth and love of Nature. The poets take the familiar as the objects of their study and worship, exalting them through the strength of their reflective sensibility. They are idealists in the sense that they chose the supernatural in their theme and set out to invest it with semblance of Truth as with the power to appeal to feelings.

By these methods the poets tend towards one end namely, the intimate fusion of the real and the ideal and "the bond which unites these elements is here none other than the perception of the possibilities of wonderment to be found in the simplest things".¹

The poets recognise this all-pervading mystery which they read through symbols. But as they regard these symbols in one or other of two possible ways, they class human beings either with the ignorant or with the wise. The ignorant sees only the symbol and takes it for the ultimate fact. But the wise man sees the symbol, knows that it is only a symbol and penetrates into it for the ultimate fact which it symbolises.² Thus the function of the wise man, who is no other than the poet is to comprehend and express 'the indestructible' which exists behind the inconstant universe of perception.³

Being endowed with this temperament, the seers as poets regarded philosophy as the expounder of the poetry of life which is to be found in all things and as philosophers they conceived

1. Whether of these is elder, whether later? How were they born, who knoweth it? 1. 186. 1.

"की ददर्श प्रथमं जातमानम्" ... 1. 164. 4.

2. "पादः पृच्छामि मनसा विजानन् देवानमिवा निहिता पदानि
.....अधिरता तन्तुन्वितलिरे कवच जीतवाह" 1. 164. 4.

3. 1. 105; 1. 164. 5.

poetry as a pictorial form of thought. Then they regard religion as the third member of the alliance.¹

Their religion is not a mere sentimental religion of feeling nor was their attempt to comprehend 'the indestructible order'² by loading reason with fetters. They do not want to infer their God.³

What their heart craves and what to them was the essence of religion is direct communion with God. Their philosophical endeavour does not differ in its essence from the religious yearning. They penetrate into the innermost region in which underlie religion as well as knowledge. "With meditations of the heart they traverse the secret lore that has a thousand branches."⁴ They know that it is in response to the imperative necessities of their nature that they mould themselves the outward emblems of their ideas and aspirations. Yet they are only emblems. Their knowledge must grow and thought must expand. They exhibit the enquiring spirit and thirst for knowledge when they ask 'where is the blood of life, the spirit? What was that One who in the unborn image has established and fixed firm the world's regions?'⁵

The poets longed for an actual God, but mere thought has no power to create actuality. 'It is the will that can postulate an actual God.'⁶ Therefore they revealed their thought in their heart. It is only in this way the sages could understand the mystery. Thus philosophy blends here with faith and is complemented by it. Faith is wisdom⁶ and ultimately faith becomes a Goddess and it evolves itself into Bhakti, devotion to the eternal and the only Being that is at the root of all things.⁷

The poetic prayer acquires, here, a tone of humble piety. Humility, devotion and love are the key 'which determines the

1. "If you love knowledge and love Art,
You have got religion in your heart" — Goethe.

2. The function of poetry is to comprehend the indestructible order' — Shelley — Defence of Poetry.

3. "We do not want merely inferred friends, can we possibly be satisfied with an inferred God." — Alexander's History of Philosophy.

4. "हृदयस्य प्रवेतिः सहस्रवक्षाममिषं चरन्ति" 7. 33. 9.

5. Varieties of Religious Experience, W. James.

6. Faith is an aspect of knowledge for Ramanuja.

"मक्तिश्च ज्ञानविशेष एव..." Vedartha Sangrah. R. V, 10, 151, 1.

7. Bloomfield — The Religion of the Vedas — p. 186.

tone of their sacrifice'. They discover comrades in Gods and find touching words in their heart for their hailing grace.¹

Meanwhile, they observe with joy that whatsoever man ought to obey, he cannot but obey. "Before no faintest revelation of the God-like did they ever stand irreverent." They admit determinism and are conscious that the universal Ruler is irresistible. Yet theirs is a religion of optimism and of joy. It is an expression of delight in being alive in such a great and glorious world. They do not want any freedom to act in their own way because they think it good to be guided by such benevolent deities.²

This mutual relation between the Gods and the devotees is of the highest importance, from the ethical point of view, for this determines the whole attitude of the normal man.³ Morality is founded upon Rita, the transcendental law. Morality is an expression of divine law, and all wrong doing is a breach of this law. The sinner is one who is out of harmony with the higher spiritual environment which encompasses and controls the world. "Herein lies the special nature of the Rg-vedic idea of sin".⁴ Religion, here, is a belief in a supreme good power.

Thus moral imperative receives its sanction from the law and order of the entire universe, and the moral element lies in the very recognition of the bright, beneficent and holy Gods. Good is not something which man has to bring into existence for the first time. It is something which has been in existence for all time. Thus the devotees feel that there is a Law of righteousness in the moral world answering to the beautiful order of Nature, and the sweets of life are looked upon as the rewards of the right doing man.⁵

1. 1. 305.

2. "नास्त्यः यस्मिं विमुक्तं नावृतं पुनर्विद्वान्प्रथः पुर एतं ऋतुं नेषति" 5. 46. 1

3. Hopkins — *Ethics of India*, p. 8.

4. Lefour : *The Vedic Idea of Sin*.

5. "मधुवातायते मधुस्रन्तिसिन्धवः....." 1. 90. 6.

"यस्मै त्वं सुकृते जातवेद उ लोकभ्ये पुनवः स्वोत्तं..." 5. 4. 11.

"The piety of the Rg-veda cannot be fairly be called a 'do ut des' piety. Prosperity is the reward but not the goal of right doing." — Lefour — *The Vedic Idea of Sin*, p. 14.

That this transcendental law of the universe should be so directly related to human conduct implies a positive attitude to life and an active interest in it. 'The world of man has been made beautiful as light.' Life is joyful. "Desire, far from being the root of human woe, is a characteristic of the perfect realm of existence."¹

This optimism is the result of the influence of their pantheism. "Pantheism was the ruling conception of the sages of the Vedas."² "It might be argued that whatever is universally attractive is by that very consideration proved to be optimistic and, therefore, pantheism may be admitted to be optimistic without any further evidence."³

Nature is universally attractive. The poets conceive of joyousness as being the main part of Nature's essential life. Her life is a life of love. Love pervades all Nature and man and Nature are knit together by this spiritual bond into a spiritual kingdom.

Nature is not only a joy-giver but each natural phenomenon is a safe guide to wisdom and goodness. Nature's is an ethical spirit.⁴ The poets' heart would always be open to Nature's instruction, inspiration and delight, and she has her influence upon them through hope and joy. Their heart would hold every delight she could unfold. She is throughout pervaded by the one universal God, the individual Gods being "He individualised, who moves the whole world from within", His heart in Hers and her own in His so that what lives and moves and dwells in Him can never lose His spirit and His strength".⁴ In such a world of joy and with their own ideal aspiration, the Vedic seers lived.

"In the name of Him who caused Himself to be,
Creating ever from eternity
In His name who made faith and trust and love,
The strength of things and Man's activity,
Oft named and yet unfathomed mystery."⁵

1. Lefeur — "यत्र कामा निकामाश्च यत्र त्रानस्य विश्वं
स्वपाच यत्र तृप्तिश्च तत्र मानस्यै कृधि " 9. 113. 10.

2. Unquhart: Pantheism, P. 5.

3. "इमे मित्रो वरुणौ.....
कर्तुं सुवेतसं.....सुपथानवन्ति " 7. 60. 6.

4. This is the God of Wordsworth. Cf. *Saeth*,

KARPŪRIYA ŚIVADATTA AND HIS MEDICAL TREATISES — BETWEEN A.D. 1625 AND 1700.

(P. K. Gode, M. A.)

Aufrecht records the following manuscripts of *Śivakośa* by Śivadatta with his own commentary :—

CC I, 647—" शिवकोश lexicon by Śivadatta Oxf. 195a"¹

CC, II, 154—" शिवकोश lexicon by Śivadatta Comm.-Śivaprakāśa by the same, Stein 54."²

Both the MSS of the *Śivakośa* and its commentary *Śivaprakāśa* mentioned by Aufrecht are inaccessible to me for study and analysis. Subsequent to the publication of Aufrecht's *Catalogus Catalogorum* the B. O. R. Institute published a list³ of MSS added to the Government MSS Library. In this list we find a complete MS of the *Śivakośa* with the *Śivaprakāśa* viz. No. 616 of 1895-1902. As the lexicon was composed in A. D. 1677 and as it is a compilation based on many early lexicons and other works it is worthwhile recording a complete list of the works and authors mentioned in it especially because no such list has been given either by Aufrecht or Stein. Prof. Ramavatāra Śartta also refers to this lexicon casually in his survey⁴ of lexicons. Aufrecht⁵ mentions *संज्ञासमुच्चय* as the work

1. Vide p. 195 of Aufrecht's *Catalogue* of MSS. in the Bodleian Library, Oxford, 1864. Aufrecht has pointed out the date of the lexicon viz. Śaka 1599 (= S. D. 1677) represented by the chronogram "नवमह-
त्रिंशे" at the end of the work.

2. Vide p. 54 of *Catalogue of Jaina MSS.* (1894).

MS. No. 398—शिवकोशव्याख्या शिवप्रकाशः by शिवदत्त कर्पूरीय चतुर्मुखात्मज — dated Śaivrat 1830 (= 1824), complete. The text and commentary are by the same author — Date of composition Śaka 1599 (S. D. 1677).

The B. O. R. I. MS No. 616 of 1895-1902 has the following colophons :—

Text—" इति कर्पूरीय शिवदत्तकृतः शिवकोषः पूर्णः "

Comm.—" इति श्रीकर्पूरीय चतुर्मुखात्मज मिश्रशिवदत्तकृतः शिवप्रकाशः पूर्णः "

3. Vide p. 21 of *List of MSS* (B. O. R. I.) Poona, 1925.

4. Vide p. 1 Intro. in *Kalpadrakṣa*, Vol. 1, Baroda, 1928 — " The *Śivakośa* of Śivadatta composed in 1677 is homonymous and has a commentary called *Śivaprakāśa*."

5. CC, I. 687 — " संज्ञासमुच्चय med. by Śivadattamiśra, L. 1481."

of Śivadatta and records only one MS of it, viz. "L. 1481". This MS has been described by Rajendralal Mitra in his *Notices of Sanskrit MSS.*¹ It was copied in A. D. 1719 and is perhaps the oldest dated MS of Śivadatta's works. At any rate it is removed in point of time by about 42 years from the *Śivakośa* and its commentary. Śivadatta² was a physician trained under his own father Caturbhūja and other eminent and learned physicians of his time as stated by him in verse 2 at the close of his *संज्ञासमुच्चय*.

Works and authors mentioned by Śivadatta in his own commentary on the *Śivakośa* (MS No. 616 of 1895-1902) are :—

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| 1. वाग्भट, fol. 1 | 16. वाप्यचंद्रः, fol. 6 |
| 2. वाचदार्णव, fol. 2 | 17. मदनविनोद, fol. 7 |
| 3. मेदिनी, fol. 3 | 18. त्रिकांडशेखर, fol. 8 |
| 4. विश्व, fol. 3 | 19. कौष्ढेय, fol. 8 |
| 5. घन्यंतरी, fol. 3 | 20. देवला, fol. 9 |
| 6. भार्गमिश्र, fol. 3, (C. A.D. 1550) | 21. सिद्धा, fol. 10 |
| 7. राजनिर्घट्ट, fol. 4 | 22. हलायुध, fol. 10 |
| 8. केशदेव, fol. 4, [Vide my paper in <i>Annals</i> (B. O. R. Institute XIX, 188-190).] | 23. हिरण्यकेश, fol. 10 |
| 9. भस्तिषाण्वृद्धामणि, fol. 4 | 24. मेघनूत, fol. 11 |
| 10. भस्मर, fol. 4 | 25. विश्वलोचन, fol. 11, (Vide my paper in the <i>Karnāṭak Historical Review</i> , III, 15-20). |
| 11. हृदयदीपक, fol. 4 | 26. वाग्भट्टाचार्यः, fol. 11 |
| 12. निर्घट्ट, fol. 5, निर्घट्टः (5) | 27. शारपालः, fol. 12 |
| 13. वल्लभ, fol. 5 | 28. लोचन, fol. 12, (See No. 25 above) |
| 14. वाचस्पति, fol. 5, 6 | |
| 15. द्वैमा, fol. 6 | |

1. Vide p. 79, of Vol. IV of *Notices*—MS No. 1481 Dated Śaka 1641 = (A. D. 1719)—A treatise on Nosology, Therapeutics and Materia Medica; By Śivadatta Miśra.

End :—

“संज्ञासमुच्चयमुं चतुर्वाग्भटादि-
 श्रेयमकाशानपरं विषमस्थलेषु ।
 वातादधीत विधिवद्भरविधः
 चक्रे चतुर्भुजमुतः शिवदत्तमिश्रः ॥२॥”

2. Vide *Aufrecht CC, II, 60*—*नखोदयटीका* by शिवदत्त, *Patra* 5, 351 = MS No. 351 1892-95. This शिवदत्त calls himself “मगवन्मिश्रतनूजः”.

29. गुणरत्नमाला, fol. 13
30. सिद्धमन्त्रप्रकाश, fol. 14
31. वैद्यवस्तुभः, fol. 14, 62
32. रत्नकोष, fol. 15
33. रुद्र, fol. 15
34. रत्नस, fol. 15
35. बाणभट्ट, fol. 15
36. दमयन्तीकाव्य, fol. 15
37. अमरचंद्र, fol. 16
38. रत्नरत्नसमुच्चये बाणभट्टाचार्यः, fol. 16
39. शाश्वत, fol. 20
40. लोलिवराज, fol. 21, (Vide my paper in *Indian Culture*, VII, Nos. 3-4)
41. धर्मदास, fol. 22
42. माघव, fol. 22
43. नाममाला, fol. 24
44. केशव, fol. 25
45. नाय्यदेव fol. 25
46. अमरमाला, fol. 32
47. बोपाकलित, fol. 32
48. धर्मिह, fol. 33
49. आश्चर्यसचरी, fol. 33
50. धरणि, fol. 34
51. राम, fol. 35
52. अरवि, fol. 35
53. हेमचंद्र, fol. 36
54. सुभूति, fol. 37, { Vide my paper in *Annals* (B. O. R. Institute) XVI, 313-314 and Prof. *Kuppuswami Sastri, Volume, 41-51*)
55. हारावलि, fol. 39
56. अजय, fol. 41
57. पुरुषोत्तम, fol. 41
58. मुकुट, fol. 44, 68
59. रामाश्रमाः, fol. 45, 57, 59, 83, 91, 93, 96
60. माघ, fol. 45
61. वृद्धाः, fol. 47
62. नारायणभट्टः fol. 53
63. माला, fol. 53
64. हेमाद्रि, fol. 53, (Hemādri's commentary on the *Aṣṭāṅgahrdaya* is possibly referred to (Vide my Introduction to *Aṣṭāṅgahrdaya* edited by Harishastri Paradkar, N. S. Press, Bombay, 1938)
65. सुभूत, fol. 59
66. अष्टांगसंग्रह, fol. 66
67. वंगसेन, fol. 68, (Vide my paper in *Indian Culture*, III, 535-543)
68. रत्निदेव, fol. 73
69. प्राच्याः, fol. 71
70. हृदचंद्र, fol. 74
71. चंद्रसेदनः, fol. 74
72. रूपनारायण, fol. 76, 83
73. स्वामी, fol. 77, 83
74. कालिदास, fol. 80
75. विद्वाधमुल्लसदन, fol. 88
76. जेजुट, fol. 90
77. भवभूति fol. 92
78. गुणमाला, fol. 93
79. उत्पल्लिनीकोष, fol. 104

Many of the lexicons in the above list are mentioned innumerable times but I have desisted from noting all these references for want of space. I shall prove in a separate paper that the references to "रामाश्रमाः" by Śivadatta (Vide No. 59 in the above list) are to the व्याख्यामुखा commentary on the *Amara-*

śloka by Bhānuji Dīkṣita, son of Bhaṭṭoji Dīkṣita.¹ Bhānuji flourished between A. D. 1600 and 1650 or so and hence may be looked upon as the senior contemporary of Śivadatta, who composed his lexicon in A. D. 1677.

It appears that Śivadatta was a learned physician and had an equally learned son of the name Kṛṣṇadatta, who composed, a commentary on the *Dravyagūṇatattaloka* of Triṇalla.² This commentary is called *Dīpikā* or *Dravyadīpikā*. Aufrecht records the following MSS of this commentary :—

CC. I. 120—"Oudh IX, 26" and "NP V, 30"

CC. II. 57—"Rgb 922" (by कृष्णदत्त son of शिवदत्त). The MS "Rgb 922" is identical with No. 922 of 1884-87 in the Government MSS Library at the B. O. R. Institute. This MS contains a corrupt colophon as follows :—

folio 33—"विश्वदत्तचतुर्भुजतातावासविश्वदत्तसुतस्य । कृष्ण-
दत्तः कृत्विः कृत्विषा "

It is clear from this colophon that कृष्णदत्त was the son of शिवदत्त, who was himself the son of चतुर्भुज. In verse 2 at the beginning of the work Kṛṣṇadatta refers to his own authorship of the work as follows :—

"विमलमहरचितो यो द्रव्यगुणसंग्रहः ।

कृष्णदत्तेन तदीका क्रियते द्रव्यदीपिका ॥ २ ॥"

On the strength of the data gathered so far we can reconstruct the following genealogy and chronology of Śivadatta's family :—

कर्पूरीय चतुर्भुज (A. D. 1600-1650)

↓
Son

{ Between A. D. 1625 and 1700 }	शिवदत्त	Composed शिवकोश with Commentary in A. D. 1677 and संक्षेपमुद्रण (MS of A. D. 1719)
	↓ Son	

(C. A. D. 1700) कृष्णदत्त Composed द्रव्यदीपिका

1. Vide my paper on the Date of Bhaṭṭoji Dīkṣita in the *Annals* (Tirupati Ori. Institute) Vol. I, pp. 117-127. Bhānuji was a contemporary of Varadarāja, the pupil of Bhaṭṭoji (Vide my paper in *Festschrift P. V. Kaur*, pp. 188-199).

2. Triṇalla flourished between A. D. 1383 and 1499 according to Prof. H. D. Velankar (Vide p. 59 the *Catalogue of B. B. R. A. Society MSS*, Vol. I (1925) — MS No. 175 of *Dravyagūṇatattaloka*).

Aufrecht has already pointed out that शिवदत्तमिश्र is mentioned in the *Kavīndracandrodaya*. This work has now been published.¹ In the list of Benares Pandits whose tributes to Kavindrācārya Sarasvatī² are recorded in the above work we find the name of शिवदत्तमिश्र. The identity of this शिवदत्तमिश्र with his namesake the author of the *Śivakośa* needs to be examined. *Śivakośa* was composed in A. D. 1677 by Śivadatta and it is highly probable that this author who was a junior contemporary of Kavindrācārya Sarasvatī may have joined other Benares Pandits in their chorus of congratulations offered to Kavindrācārya on the occasion of the abolition of the pilgrim tax at Benares through the successful intervention of Kavindrācārya with Emperor Shah Jahan (A. D. 1628-1658).

The editors of the *Kavīndracandrodaya* make the following remarks regarding Śivadatta Miśra, in their Introduction (p. viii):—

"44. *Śivadatta Miśra*, son of Caturbhuja, author of *Śivakośa* written in 1677 and *Satyaśā Samuccaya* (med.) (CC. I, 649a). Prose passages 1-14 on p. 26."

Evidently they tentatively follow the identification of the Ś. Miśra of the *Kavīndracandrodaya* with his namesake, the author of the *Śivakośa* as suggested by Aufrecht. We have, however, to see if the prose passages ascribed to Śivadatta Miśra furnish any conclusive proof about this identity. My examination of prose passages shows nothing in them to prove the above identity except the identity of names indicated by the expression,

"शिवदत्तमिश्राणामेताश्चतुर्दशप्रसन्नवचनपूर्वः"

Prof. Velankar describes a MS³ of a commentary on the *Rasahrdaya* of Govinda. This commentary was composed by one चतुर्भुजमिश्र son of महेशमिश्र of the Kurala family (कुरलवंश-परोधि). Has this चतुर्भुजमिश्र of the कुरलवंश any connection with the कर्पूरियचतुर्भुजमिश्र? This question cannot be answered at present.

1. Edited by Dr. Hara Datta Sharma and Mr. M. M. Pathar, published by Oriental Book Agency, Poona, 1939.

2. Vide my paper on "Bernier and Kavindrācārya Sarasvatī at the Mughal Court" (*Annals of the S. V. Ori. Institute, Tirupati*, Vol. I, Part 4, pp. 1-16).

3. Vide p. 64 of *Cata. of B. B. R. A. Society's MSS* Vol. I. (1925) — MS No. 192. One चतुर्भुज composed his रसकल्पद्रुम in Sathvat 1705 = A. D. 1649 (Vide p. XXXV of Stein's Kashmir Catalogue) for Shāyastā Khān.

NARENDRAPURI, A FORGOTTEN ADVAITIN

(E. P. Radhakrishnan, M.A.)

In the *Sarvadarśanasamgraha* of Mādhava, mention is made of one Narendragiri as having commented on a syllogism of the famous *Vivaraṇa*, thus :—

‘नरेन्द्रगिरिप्रीवरणैस्त्वयमुक्तम्—अप्रकाशितप्रकाशव्यवहारहेतुत्वं हेत्वर्थः ।
तस्य च उभयप्राप्त्युक्तत्वात् न असिद्धादिः— इति ।

(Ānanda, Edn. p. 169.)

The *anurodhā* in question on which the view of Narendranagari is quoted in the *Sarvadarśanasamgraha*, is the famous syllogism from the *Vivaraṇa* of Prakāśātman.

चिदात्पदं प्रमाणज्ञानं स्वप्रागभास्यतिरिक्त-स्वविषयावरणस्वनिरास्य-
स्वदेशगतवस्तुवन्तरपूर्वकम्, अप्रकाशितार्थप्रकाशकत्वात्, अन्धकारे प्रथमोत्पत्तप्रदीप-
प्रभावत् ।

This syllogism of Prakāśātman was subject to various types of criticism from many quarters and Narendragiri is introduced here as definitely defending it against the charge of *hetvasiddhi*. Thus from the above reference we are able to know that Narendra probably wrote a commentary on Prakāśātman's *Vivaraṇa*. This is only a very cautious inference, unsupported by facts; and hence not very valid, though it cannot be easily disproved. Nowhere is the commentary on the *Vivaraṇa* by Narendra found either in manuscript or even seen as referred to.

Who can be this Narendra? This question will be taken up now. Amṛtabhārati in his commentary on the *Sārasvatapraṭhīyā* of Anubhūtiśvarāpācārya, mentions one previous commentator on the *Sārasvatapraṭhīyā*, by name Narendranagari.

यत्तरेन्द्रनगरीप्रभाषितं यच्च वैमलसरत्नतीरितम् ।

तन्मयात्र लिखितं तथापिर्कं किञ्चिदेव कलितं स्वया धिया ॥

Viṭṭhala, about 1450 A.D. in his *Prāhṛtakaumudīprasāda*, refers to one Narendracārya and gives a long quotation from him.¹ This quotation, however, is not found in the *Sārasvata-*

1. Narendragiri is a mistake, perhaps for Narendranagari.

2. See p. 538, Vol. I. of *Prāhṛtakaumudīprasāda*, Bombay Sanskrit and Prasth Series Edn.

prakriyā. Hence the view that probably Narendra was the author of the *Sārasvataprakriyā*, as seems to be upheld by Amṭabhārati and by Kṣemendra, falls to the ground. Kṣemendra directly attributes the *Sārasvataprakriyā* to Narendra.

प्रोक्ता नरेन्द्रनगरीमुनिभिः सुकन्धीः

या प्रक्रिया क्षिप्रमनःपरिवर्धते ।

See also नरेन्द्राचार्यसारस्वते (Kṣemendra).¹

The verse of Amṭabhārati, viz., नरेन्द्रनगरीप्रभाषितम् mentioned above has also been taken by some in the sense that Narendra wrote *Sārasvataprakriyā*. The above verse need not necessarily be understood in that sense. It can also yield the meaning that Narendra probably wrote a commentary on the *Sārasvataprakriyā* of Anubhūtiśvarūpa and Amṭabhārati, when he refers to Narendra only means the commentary on the *Sārasvataprakriyā* by Narendra.

Further, the supposition that Narendra is identical with Anubhūtiśvarūpa, as a means of getting over this difficulty, finds an explicit contradiction elsewhere. For Prajñānānda, a disciple of Ānandajñāna or Janārdana, in his commentary on Janārdana's *Tattvāloka*, salutes both Anubhūtiśvarūpa and Narendranagarī.

तस्यानुग्रहपाशतामुपगते पुंसि प्रसहभा मिरा

स्वाचते भवभूतभीतिमिदुरज्ञानोद्धवे चात्मना ।

बोधद्वैधविधायितर्कतिमिरक्षोदाद्बद्धैतिनं

ते वन्देऽनुभवस्वरूपयमिने स्मृत्याखिलाभीष्टदम् ॥

कीर्तिर्यस्य चतुर्देवापि मुक्तान्त्याकम्ब भेजे त्रिधा

प्रतिधाथ प्रतिभाऽपरा प्रणयिनी स्थानानि विद्याभुजः ।

तावन्त्येव तत्तानि तानि पुनुरेव स्वाराज्यभाजो भरात्

स्पर्धातस्तत्तनं(?) नरेन्द्रनगरीनामासृतं नीमि तम् ॥

(Cat. of MSS in EBRAS. 1105: See also Peterson Report III, p. 208 where the Ms. is dated Śaṅkhvat 1432)

From the concluding portion we are to understand that Anubhūtiśvarūpa was perhaps, the paramaguru of Prajñānānda. If this contention is right, the tradition that Ānandajñāna or

1. P. xi, Tripathi's Intro. to *Tarkasāgraha* of Ānandajñāna, C. O. S. No. 1.

Janārdana, the author of the *Tattvāloka* was a disciple of Anubhūtiśvarūpācārya could be acceptable. It would also accord with tradition that Prajñānānda was a disciple of Anandajñāna. This fact has been referred to be Prajñānānda himself:

यदुक्तं गुरुभिः सम्यक् तस्यालोके तु तन्मया ।

निबन्धीकियते भक्त्या तत्प्रकाशयै वयास्मृति ॥

But there seems to be some difficulty in accepting these statements as correct. For, in the end Prajñānānda refers to one Prajñānasvarūpa as his guru and Anubhūtiśvarūpa as his paramaguru.

वक्ष्यामि महामात्रेण वार्ताशिवसमुद्भूतः ।

किं प्रज्ञानस्वरूपं ते न जाने गुरुमुत्तमम् ॥

प्रतिभाचन्द्रिकाण्डे प्रोक्तसत्कीर्तिवल्लभम् ।

अनुभूतिस्वरूपं ते प्रणमामि गुरुं परम् ॥

प्रज्ञानानन्दप्रतिभा कुला तत्प्रकाशिका ।

तस्यालोकेय ईकिये संतोषं तनुतांशताम् ॥

Whether the Prajñānasvarūpa referred to above is the same as Anandajñāna or whether both were co-disciples under Anubhūtiśvarūpa are questions not to be hastily settled from the data available to us now. One clear fact is that Anubhūtiśvarūpa was the paramaguru of Prajñānānda.

It is thus clear that Anubhūtiśvarūpa is a different personality from Narendranagarī. From Amṛtabhāratī's reference to Narendranagarī one thing is certain, that Narendra had something to do with the Sārasvata system of grammar.

Let us now proceed to examine this problem. Puṣṭārāja wrote a commentary on the *Sārasvataprakriyā*. (Ms. No. 4440 of Des. Cat. of RASB. Gr. Volume). In that he quotes one verse from Narendrapuri thus :

“ सूत्रसप्तशतीं यच्च ददौ साक्षात् सरस्वती ।

अनुभूतिस्वरूपाय तस्मै श्रीगुरवे नमः ॥ ”

इति श्रीनरेन्द्रपुरीयश्रीचरणैस्कृतम् ।

The nature of this reference is such that it seems only correct to conclude that Narendrapuri was a disciple of Anubhūtiśvarūpa. It is also in the fitness of things for a disciple to write an expository commentary on the teacher's work. In the

light of this piece of evidence also, Anantabhāratī's reference to Narendra has to be understood to refer to Narendra's commentary on Anubhūtiśvarīpa's *Sārasataprakriyā*.

Narendrapuri has written a *tippapa* on the *Īśvāryabhāṣya* of Śaṅkara. The colophon of a manuscript¹ of the *Īśvāryabhāṣya-tippapa* mentions Narendrapuri as the author. The colophon runs :

इति श्रीमत्परमहंसपरिवाजकाचार्य श्रीनन्दरेन्द्रपुरीपरिचितेशावास्वमाध्यक्षीका
समाप्ता ।

The MS. begins :

येनात्मना परेषेशास्त्रासं विश्वमनोपतः ।

सोऽहं वेदहृयी साक्षी वर्जितो देहतद्वयैः ॥

ईशावास्यमित्यादिमन्त्रान् स्वाचिन्थामुः भगवान् भाष्यकारः तेषां कर्म-
शेषत्वाशङ्क्य तावद्युदस्यति । etc.

It ends :

यस्मादर्थान्तरं न सङ्गच्छते तस्मादित्युपसंहारः ।

ईशाप्रभृतिभाष्यस्य शङ्करस्य महात्मायः ।

मन्दोषकृतिसिद्ध्यर्थं प्रणीतं टिप्पणं स्फुटम् ॥

But difficulties set in in quick succession. The *tippapa* on the *Īśvāryabhāṣya* of Śaṅkara, printed in the Ānandāśrama edition and ascribed to Ānandagiri, exactly corresponds, word for word with the text of this manuscript, except that in the Ānandāśrama edition the usual colophon beginning with Śuddhānandapūjyapāda śiṣya etc. associated with Ānandagiri is found instead of the colophon mentioning Narendrapuri as the author, as given above. Again the Madras MSS. of this *tippapa*² are described in the Descriptive Catalogue where the authorship of the *tippapa* is attributed to one Śivānandayoti on the authority of a verse to that effect, found inside one MS.

भगवत्परमहंसस्य भाष्यार्थोपवेदिना ।

शिवानन्दयतीशेन टिप्पणं कृतमादरात् ॥

This verse is found towards the very end. Except for this verse, no other colophon is found in these manuscripts; but the

1. No. 1, Lists of Sanskrit MSS. in private Libraries in the Bombay Presidency, by R. G. Bhandarkar, Pt. I, 1891.

2. D. Nos. 312, 313, 314, 315, of the Govt. Oriental Mss. Library.

whole text of these manuscripts is in full accordance with Ānandagiri's tippapa as printed in the Ānandāśrama edition.

On the authority of this fact contained in the Madras MSS. Catalogue, in the new series of the Tanjore Descriptive Catalogues of manuscripts too, we find the same tippapa ascribed to Śivānanda.

In the Notices of Sanskrit MSS. Second Series by Mm. Haraprasad Shastri, Vol. IV, No. 39 the title is found as ईशानस्य-
भाष्यटिप्पण—प्रकाशार्थकारोऽयम्. An examination of the contents shows that it is the same as the tippapa referred to above and usually ascribed to Ānandagiri. Thus it is not easy to decide who the real author of the *Īśānasyabhāṣyātippapa* was whether Ānandagiri, Narendrapuri, Śivānandayati or Prakāṣārthakāra.

Difficulties thicken as we proceed to examine the tippapas on the other Upaniṣadbhāṣyas also, usually associated with the name of Ānandagiri.

(1) All the manuscripts¹ in the Madras Government Oriental MSS. Library of the *Kāthopanishadbhāṣyātippapa*, correspond to the Ānandāśrama edition of Ānandagiri's tippapa. But one, manuscript² has the following colophon, mentioning Śivānanda as the author of the tippapa :

इति शाङ्करस्य काठकोपनिषद्भाष्यस्य टिप्पणं समाप्तम् ।
पाश्रीकृतसंस्कृतसिद्धेश्वरप्रवृत्तचित्तानाम् ।
कोशीकृतसुकृतानां काशीमासिभवेष्टुणां लोके ॥
भगवत्पादभाष्यस्य भाष्यागम्भीर्यवेदिना ।
शिवाचन्द्रवतीशेन टिप्पणं कृतमावुरान् ॥

This last verse is found, however, in the beginning also.

(2) Of the *Mundakopanishadbhāṣyātippapa*, there are two manuscripts³ in the Government Ori. MSS. Library, Madras. The beginning is very interesting to note. It begins with

पाश्रीकृतसंस्कृतसिद्धेश्वरप्रवृत्तचित्तानाम् ।
कोशीकृतसुकृतानां काशीमासिभवेष्टुणां लोके ॥
बदधरं परं ब्रह्म चिदानाममितीरितम् ।
यस्मिन् ज्ञाते भवेत् ज्ञातं सर्वं तत्त्वयामसंशयम् ॥

अज्ञोपनिषद्भूषोपनिषदाद्या अभ्यवेदस्य बहुष्व उचिषद्ः सन्ति । etc.

1. D. 345, 346 and R. 3882 g.

2. D. 346.

3. D. 722; 723.

The prose portion is the same as Ānandagiri's ṭippaṇa. Towards the end of the MS. D. 723 are found the following two verses :

चिदानन्दैरिव काश्यां लिखितं प्रेषितं मुदा ।
चोलदेशस्थभिक्षुणामुपकाराय केवलम् ॥
भगवत्पादभाष्यस्य भावार्थमीर्यवेदिता ।
चिदानन्दयतीशेन दिप्यन् कृतमादरात् ॥

One mentions Śivānanda as the author of the ṭippaṇa and the other says that the ṭippaṇa was written (perhaps the manuscript of the ṭippaṇa and not the ṭippaṇa itself) at Benares by one Cidānanda and sent to the country of Coja for the help of the ascetics there.

This reference is much confusing as it cannot be ascertained whether Śivānanda is the real author of the ṭippaṇa or only the scribe, as there is every likelihood of confusing Cidānanda with Śivānanda. If this is right, then Śivānanda can be removed from the circle of commentators. But the nature and tone of the second verse is such that this supposition, that Śivānanda is a mistake for Cidānanda, or even *vice versa* seems untenable.

(3) The *Taittirīyaka bhāṣyaśālikā*, in the Notices of Sanskrit MSS. Second Series, by Hārāprasada Sastri, Vol. IV, No. 114, is found to begin thus :

यत् प्रकाशसुखाभिज्ञं बन्धनहेन प्रकाशितम् ।

विभूतं ब्राह्मणे ब्रह्म ततश्चा..... दृश्यनिर्भयम् ॥

बहुर्वेदशास्त्राभेदे तैत्तिरीयकोपनिषदे व्याचिख्यासुर्मगवात् भाष्यकारः तत्प्रतिपाद्यं ब्रह्म जगज्जन्मादिकारणत्वेन तदस्यलक्षणेन सन्दर्भतीत्युच्यते सांसारान्वेनोपलक्षिते सत्यज्ञानादिना च स्वरूपलक्षणेन विशेष्यतो विनिश्चितं नमस्कारलक्षणेन संक्षेपतो दर्शयति — यस्माज्जातमिति ।

The beginning is identical with that of Ānandagiri's ṭippaṇa, printed in the Ānandāśrama Series. But the colophon in the Hpt. MS. is very interesting as it attributes the ṭippaṇa definitely to Prakāṣārthakāra. The colophon reads :

इति श्रीपरमहंसपरशिवज्जकार्यश्रीप्रकटार्थकारविरचिता भृगुगुह्यी-
भाष्यटीका समाप्ता ।

(4) The *Kenopanishad-bhāṣyaṭippaṇa* too is not only not different, but word by word identical with the printed text in the Ānandāśrama Series, which is attributed to Ānandagiri. But here also as in the case of the MSS. of the other ṭippaṇas, the general colophon found in the Ānandāśrama edition, associated with the name of Ānandagiri is missing.

(5) In the *Talavakāropanishad-bhāṣyaṭippaṇa* which is divided into two sections, namely *Padabhāṣyaṭippaṇa* and *Vākyārthapradhānaṭippaṇa*, the text agrees verbatim with Ānandagiri's ṭippaṇa. The beginning as found in Hpr. IV, 106. is :

यच्छेष्टादेरभिधानं चक्षुर्वीणासगोचरम् ।

स्वर्तोऽप्यर्क्षं परं यत्नं कियमुक्तं भवामि तत् ॥

केनेषितमित्यादिकं तलवकारस्तोपनिषद् व्याख्येयानुनैगवान् भाष्य-
कारोऽहमत्ययगोधरस्यामनः संसारित्वात् असंसारिणश्चभावस्य उपनिषदप्रतिपाद्य-
त्वासंभवात् निर्विषयत्वात् अभ्यासयेयत्वसाक्षाद्व्य अहंकारसाक्षिणः संसारित्वमाहक-
प्रमाणविषयत्वात् मङ्गलाप्रतिपादने विरोधासंभवात् सविषयत्वात् व्याख्येयत्वं
प्रतिजानीते केनेषितमित्यादिना ।

The end is found :—

यो वै सर्वेश्वरो विष्णुः सर्वतोऽस्मा सर्वदर्शनः ।

ब्रह्मो बीषाम्बुधिः साक्षात् सोऽहं नित्योऽभयः प्रभुः ॥

इत्थं तलवकारस्य भाष्ये शङ्करनिर्मिते ।

पदभाष्याभिधानेऽस्मिन् निरमायि सुटिप्पणम् ॥

The Colophon : तलवकारोपनिषच्छङ्करभाष्यव्याख्या ।

The same ṭippaṇa as found in the Madras Government. Oriental MSS. Library¹ also has two parts. The above extracts are from the *Padabhāṣyaṭippaṇa*. The latter portion, viz, the *Vākyārthapradhānaṭippaṇa*, as found in this MS.² begins :

प्रयत्नासन्तरेणैव मम आदेः प्रवर्तकम् ।

विदिताविदितान्कवसिद्धं मशाममद्वयम् ॥

केनेषितमित्यादिकं सामवेदशास्त्राभेदज्ञानोपनिषद् पदार्थो व्याख्यास्यापि
न तुलोष भाष्यकारः etc.

D. No. 392 contains an additional verse in the end,

1. MD, 389, 390, 391, 392. B, 1478 c. 3882 f.

2. See also Hpr. IV, No. 66.

भगवत्पादभाष्यस्य भावगोमीयेवेदिना ।

शिवानन्दयतीशेन टिप्पणं कृतमादरात् ॥

informing that Śivānanda is the author of the ṭippaṇa.

(6) The MS. of the *Bṛhadāraṇyakaśāhṭhāyaṭippaṇa* also gives us the author as Śivānandayati. The ṭippaṇa begins :

परवान्तनिगद्यभूमभूमा प्रथमीकृतहृद्वत्साक्षिराज्ञी ।

प्रथितालङ्कृतिमण्डलान्तरस्थः परिष्वान्तरमानुमानिवास्ते ॥

चिच्छति क्षमयेद्यो वीक्षणाद्विषयिषं

फलवति जनकमण्यपददेहान्तदेहैः ।

तुल्यति जडधीः स्वार्थं विरिञ्चादिभिस्तं

फलवति मनःचेतः कामहन्तारमन्तः ॥

अन्धतोऽर्थतश्च बृहन्वान् बृहदारण्यकभाषयेद्योपनिषदसुरीकुल शिष्टाचारानुमितमूलविप्रपुत्रसिद्धमाप्ययादिभ्योजनयास्त्रप्रतिपाद्यश्रव्यगमिसममूर्तित्रयोपलक्षित - परमानन्दपरदेवतागुर्वादिप्रमाणलक्षणं etc.

Col. : इति श्रीमत्परमहंसपरिव्रजकाचार्यश्रीमच्छिवानन्दकृते बृहदारण्यकभाष्यटिप्पणे षष्ठोऽध्यायः ।

भगवत्पादभाष्यस्य भावगोमीयेवेदिना ।

शिवानन्दयतीशेन टिप्पणं कृतमादरात् ॥

Thus in all these cases there is a confusion of authorship of the ṭippaṇas, and the real author is not likely to be decided unless and until greater and fuller information is made available about these authors.

But when we come to the Chāndogyaopaniṣadbhāṣya, there is a separate ṭippaṇa available on it. The author of this ṭippaṇa is Narendrapuri. A manuscript of this ṭippaṇa is available in the Madras Oriental MSS. Library.¹ This is a very interesting manuscript as it supplies us with some details about Bhāṣkara's little known Bhāṣya on the Chāndogyaopaniṣad ; also it refers to the Prakāśārtha in two places, so that Narendrapuri and Prakāśārthakāra can be differentiated.

The earliest ṭippaṇa on Śaṅkara's bhāṣya on the Chāndogyaopaniṣad so far known to the world of scholars is by Ānandagiri.

1. R. 3690. Another MS. is available in the Berlin Library. See Weber's Catalogue p. 70. Auf. in his C. C. I, p. 193a gives this as an anonymous ṭippaṇa ; but a comparison of the extracts of this as described by Weber with those of R. 3690 shows the two as identical.

This tippapa is still earlier. It is generally very lucid and is very relevant without unnecessary digressions. It may be studied carefully for a more ancient view of Śaṅkarabhāṣya on the Chāndogyaopaniṣad, and it would be advantageous to take up a comparative study of Śaṅkara's bhāṣya in the light of Narendrapuri's tippapa and that of Ānandagiri. It may be utilised also to understand, how far Ānandagiri utilises earlier commentators on Śaṅkara, and to know how far he sticks to tradition in his exposition of Śaṅkara's view.

For acquainting the reader with fuller details regarding the nature of the tippapa, I shall give below only the beginning and end of the tippapa as also a list of the quotations found in it in extenso, reserving to a future occasion, a comparative study of it with tippapa of Ānandagiri. It begins :

सदृषं ब्रह्म निर्दिष्टं¹ श्वेतकेतुर्यदुक्तवयात् ।

तदहं सत्स्वभावत्वात् ज्ञाता शुद्धोऽभयः प्रभुः ॥

छन्दोगानामुपनिषद्देहं व्याचिरत्वात्सुभंगत्वात् भाष्यकारी व्याचिरत्वासितप्रबन्ध-
स्वरूपं व्याख्यातारमे अवान्तरप्रयोजनं च दर्शयति—ओमित्येतदिति ।

वासुदेवोऽस्मि सर्वज्ञस्सर्वात्मा सर्वमावनः ।

निलयोधोऽद्वयः सत्यः सूक्ष्मः शुद्धोऽभयः प्रभुः ॥

छान्दोग्यभाष्यमधिकृत्य सद्विहीन्यवस्तुत्पादेनपरं विदुषां हिताय ।

सदृष्टिषणं मञ्जु नरेन्द्रपुरीयतीर्थशक्ते सुबोधमिति कीमलवाचयशक्तैः ॥

The latter half is not correct metre. Anyway we have the fact that Narendrapuri wrote this tippapa.

CITATIONS

Śloka-vārttika, p. 2.

Ekadésinah, p. 3.

Prakāṣarthā, pp. 4, 53, 61.

Gītā, pp. 5, 86.

Vṛttikāra, p. 6, 9, 22, 54, 91, 99.

Yajñavalkya, p. 7.

Śākalya, p. 7.

Bhāskara, p. 10, 13, 52, 58, 60, 73, 83, 84, 86.

Sālavat yamata, p. 15.

1. R. 1690 reads निर्दिष्टं to which a tentative correction is given in the Des. Cat. as निर्दिष्टुः; the Weber MS. gives the correct reading निर्दिष्टं.

Vaiṣṇava, p. 51.

Smṛti, p. 53.

Tridaṇḍī, p. 69, 86.

Vāhaṇa, p. 94.

In addition to all these we have a Com. on the Nyāyadīpāvalī of Ānandabodha, also attributed to Narendrapuri.¹ The Com. is called Candrikā. The MS. is written in disorder² and from a verse found in the middle of the commentary it is possible to make out the author as Narendrapuri. The verse runs :

श्रीनरेन्द्रपुरी नाम यत्तिश्रुते स चन्द्रिकाम् ।

हितार्थाय हि मन्दानां समुपार्थं विज्ञानताम् ॥

But really this commentary was written by Ānubhūtiśvarūpa. In all the other works of Ānubhūtiśvarūpa available to us the deity Hayagrīva is propitiated in the beginning as the Iṣṭadevatā. So also in this we find an invocation to God Turagagrīva in the beginning :

करोतु तुरगशीरो माकरः कल्याणं मयि ।

सुरासुरक्षिरोहारिलभ्याविपदमृजः ॥

The extracts also correspond to the commentary called Candrikā by Ānubhūtiśvarūpa on the Nyāyadīpāvalī available in the Bhandarkar Oriental Institute,³ Poona, and the Bikaner State Library.⁴

Further on p. 52 of the MS on which is found the verse telling us that Narendrapuri is the author, are found two more verses thus :

श्रीनन्दानन्दबोधयुक्तीभिर्य सुधीमता ।

पन्थाः प्रदर्शितो येन तस्मै श्रीगुरुवे नमः ॥

श्रीनरेन्द्रपुरी नाम यत्तिश्रुते चन्द्रिकाम् ।

हितार्थाय हि मन्दानां समुपार्थं विज्ञानताम् ॥

1. For a res. of this see MD, 15306.

2. The text and Com. are intermingled and confused, no indication being made in writing them. The Com. begins on p. 1, runs to line 6, p. 2; then begins in line 15 p. 17 and goes up to the end of line 8 p. 70.

3. 766 of 1891-95.

4. Mitra, Catalogue, p. 557, where it is wrongly ascribed to Sukha-prakāśa.

क्षिप्तौ भक्त्या यतः(ः) श्लोकी सुविद्या तत्र केनचित् ।
तत्त्वाद्भेदेभ्यो नातो हेतौ सुपण्डितैः ॥

These inform us that Narendrapuri wrote the commentary and he was guided in the path of understanding the work of Ānandabodha by his guru (i. e. Anubhūtiśvarūpa). But the last verse says that the foregoing two verses are interpolations in the original by the disciple of the real author and hence should not be rejected. So much so there is every probability as well as possibility to think that Anubhūtiśvarūpa is the author, though we are not quite certain about the ascription of it to Narendrapuri. The fact seems to be that it is a combined work of both the teacher and disciple though we are not quite certain about the exact parts written by each separately.

To recapitulate the results contained in the foregoing :

(1) We know for certain that Narendrapuri was altogether a different personality from Anubhūtiśvarūpa. He was earlier than Ānandagiri; he was different from the author of the *Prakāśarthavivaraṇa* and probably from Śivānanda too.

(2) Among his works, the *ṭippaṇa* on the *Chāndogyopaniṣadbhāṣya* is available. The *Īśāvāsyabhāṣyaṭippaṇa*, though in one MS. the colophon gives the author as Narendrapuri, the authorship cannot be established beyond doubt, as the *ṭippaṇa* corresponds to Ānandagiri's gloss and as the same text is found ascribed in some other Mss. to one Śivānandayati. His com. on the *Nyāyadīpāvalī* of Ānandabodha, too, is not beyond doubt; probably it was the combined production of the teacher and disciple, Anubhūtiśvarūpa and Narendrapuri, or that it was written by Narendrapuri under guidance from Anubhūtiśvarūpa. Regarding his commentary on the *Vivaraṇa* of *Prakāśātman*, no MS. of it is yet available and the only reference is found in the *Sarvadarśanaśāstra*. His contribution to the Sārasvata system of grammar is considerable and he wrote a com. on the *Sārasvatapraśāriyā* of Anubhūtiśvarūpa. He played a very important part in the development of this system of grammar. Probably he also wrote *ṭippaṇas* on the other *Upaniṣadbhāṣyas* of Śaṅkara, but they are now lost to us or the authorship is confused and cannot be determined with the data available to us now.

APPENDIX

Citations in full from the Chāndogyaopaniṣadbhāṣyaḥppapa of Narendrapuri.

- p. 2. मोक्षार्थं न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।
निरयनैर्निश्चिते कुर्वीत प्रत्यवायजिहासया ॥ (Śl. Vār. p. 671.)
- p. 3. ब्रह्माहुरेकदेशिनः ' कर्मसमुचितमद्वैतात्मदर्शने मोक्षसाधनमुपनिषदर्थः ' इति, तदपि वर्जणः क्षविशुक्लत्वाभिधानादेव निरस्तम् ।
- p. 4. इति वर्जितं प्रका(क ?)टार्थेनेह प्रपञ्च्यते ।
- p. 5. " तस्मादोमिष्युदाहृत्य यजमानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥
सवायनोक्तं पूर्वं परस्माच्च विशीर्यते । " इत्यादिस्मृतेः । Gita
- p. 6. जातेः परिश्रमः इति विग्रहानङ्गोकारे वृत्तिकारीयमुदाहरणं विरुध्यते ।
- p. 7. जयस्वीं शब्दो वा इति बाह्यवस्तुवेनोक्ते अनुमतिं चकार साकल्यः ।
- p. 9. अङ्गिरसवृद्धस्पत्ययास्तत्त्वगुणप्राणरश्मिविशिष्टोद्गीत्योपासनविधानार्थमुत्तरं वाच्यं इति वृत्तिकाराभियायेण सम्बन्धमाह ।
- p. 10. यच्च भास्करेण वैलक्षण्ययुक्तं गुणव्यविशिष्टः प्रजापतिरौकारालम्बन उपासन (?) आम्नाभ्ये, ऐतरेयके तु सर्वावस्थ इति; तदसत् ।
- p. 13. आदित्यमवधि कृत्वा पराजोऽवोच्चः दृष्येतीति शब्दो भास्करेण व्याख्यातः । तदसत् ।
- p. 15. अन्तवशवदधिगम आलावायमस्तस्य निर्णीतत्वात् स्वमते तदभावमाह—
अत एवेति ।
- p. 22. स्वाभिप्रायेण व्याख्याच वृत्तिकारव्याख्यामनुवदति अत्राहुरित्यादिना ।
- p. 22. समुच्चयानुशासो ब्रह्मसंस्थः इति वृत्तिकारमतं समुच्चयावष्टमेन दूषयति — न कर्मेति ।
- p. 51. तथा वैष्णवम्—
" अष्टाध्यातिसहस्राणि यतीनामुर्ध्वरेतसाम् ।
मृते स्थानं तु यत्तेषां तदेव गुरुवासिनाम् ॥ "
- p. 52. यच्च भास्कर आह—यज्ञशब्दस्य मूलकारणे मुख्यत्वात् न कार्यं ब्रह्म गमयत्यमानवः —इति, तदसत् ।
- p. 53. " ब्रह्मा वाक्ष्यं ह्यवा वेदं यस्तु च द्वेष्टि यः ।
अभूतब्रह्मवादी च यत्र ते ब्रह्मवातकाः ॥ " इतिस्मृतेः ।

- p. 53. प्रमाणप्रतिपक्षस्य अभूतत्वाभिधानात् । निरुक्तत्वायं विस्तरेण प्रकटार्थे द्रष्टुपरम्यते ।
- p. 54. प्रसङ्गात् चिरन्तनवृत्तिकारमतमुद्गाढ्यं कथयति ।
- p. 58. अपरमित्युक्तसेवीतेनमास्तविदां कर्मानुष्ठानदर्पार्थं इति भास्करोक्तम-
सारम् ।
- p. 60. नामधेयं चाभिधानमिति शकारप्रक्षेपेण पूर्वपरासङ्गतं भास्करो न्यायचक्षुः
तदसत् ।
- p. 60. तस्मात्तस्करादप्यपहृष्टोऽयं भास्कारः ।
- p. 61. स्वानुत्पन्नस्योऽपि अवाप्यवाधतामोक्तस्यैव शुक्तिवत् तद्वृत्तादिषु प्रसिद्ध-
त्वात् । अनित्ये च घटादौ ते न; इतिभिध् अभूतत्वव्यवहरणान् ।
विस्तृतं चैतत् प्रकटार्थे द्रष्टुपरम्यते ।
- p. 62. अत एवोक्तम्—
“स्तुकोऽयिनिर्मुक्तं तत्त्वं साध्यमिहा विदुः ।” इति ।
- p. 64. तदुक्तम्—
“यदस्मि तद्वति तदात्मरूपं
नान्यत्ततो भाति न चान्यदस्ति ।
स्वभावसंखित् प्रतिभाति केवला
प्राज्ञं गृह्णाति मृषैव कल्पना ॥” इति ।
- p. 69. विदुषो नु पण्डितमन्यो आहर्वात् दमस्ते कारणे प्रसिद्धं अनित्यदहि-
पश्चादपगतम् etc.
- p. 73. ऐतद्वद्व्यमित्यव्यन्ताभेदव्यावृत्त्यर्थः भास्करेण व्याख्यायि । तदसत् ।
- p. 82. उक्तं हि—
“यत्र यत्र गता रतिः यत्र यत्र गतं मनः ।
तत्र तत्र विषयं शान्ते पश्यन्तो वेदपारगाः ॥” इति ।
- p. 83. यदत्र भास्करेणाभिहितं—अत्यक्षरशून्यं अर्थापत्तिशून्यं च प्राधान्यताव-
व्याख्यानं लोकप्रतारणार्थं इति, तत्तस्य सत्यविशेषणसामर्थ्यापरिश्रान्त-
विद्वद्भातिम् ।
- p. 84. भास्करः पुनः ऐश्वर्यलक्षणमानन्दं गूह्यो गुणं व्याचक्ष्यौ । तत्तस्य
विषयविलासवासितार्थं लक्षयति ।
- p. 86. तेजोऽप्यक्षरूपेण त्रिभेदैरिति । जगतां भेदैः शब्दरूपरसोद्विभक्तिव्यर्थः ।

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एतौ रहितत्वं भुन्दस्वमिति व्याख्याय भास्करेण शाङ्करस्याख्यागमद्विषि ।

अतो पृष्टोऽयं तिदृषडी (Bhāskara) यः (यत् ?) पदार्थानभिज्ञोऽपि
ग्रन्थं कृत्वा कथातिमुद्गतः etc.

p. 86. तदुक्तं गीतायां—

रागद्वेषविशुद्धैस्तु विषयानिन्दितैश्चरन् ।

p. 91. अतो 'ब्रह्मचर्येण्यङ्गी ज्ञानमुपलब्धं स्त्वयते' इति वृत्तिकारस्याख्यानमुत्था-
पयति "अथ एव मिन्द्र" इत्यादिना ।

p. 94. तद्वत् सौरं तेजो व्यतिरिक्तं पित्तं (MS पित्तं ?)

पर्णविशेषो रसस्य हेतुः कदापिवाच्यन्तर (Sic.)—

सहकारित्वात् । तदुक्तं वाङ्मयेन—

"आमाशयगतं पित्तं रसकं रसप्रभनात् ।" इति ।

p. 99. जीवानुवादेन पर्यायचतुष्टयेऽपि ब्रह्मभावो विधीयते इति स्वाभिप्रायेण
प्राज्ञापत्यवाक्यं व्याख्याय वृत्तिकर्ता व्याख्यानमनुवदति —य एष
इत्यादिना ।

TITHIVIVEKA OF ŚŪLAPĀNI

CRITICALLY EDITED FOR THE FIRST TIME

(Euresa Chandra Banerji, M.A., Research Student, Dacca University)

(Continued from Vol. VI, Nos. 3 & 4)

- 10 प्रादेणोदयमामितिथेः पूर्वाह्णसंयन्धादस्तस्यापितिथेः प्रापराह्णसंयन्धात् ।
लक्षणाकरणं च "पूर्वाह्णे च देवतां मन्थंदिनं मनुष्याणां अपराह्णः
पितृणां"मिति क्लृप्तश्रुतिमूलत्वे संभवति मुलभूतश्रुत्यन्तरकल्पनापत्तिरेव ।
उक्तं च, "कल्पनातो लक्षणैव श्रेयसीति" । यथा धान्यमस्य शिकने धान्य-
मसि धिनुहि देवानिति । इषदि तण्डुलानावपतीति धान्यपदस्य मुख्यार्थत्वे
5 तण्डुलावापे नियुक्तस्यादृष्टार्थकल्पनापत्तेर्धन्यपदे तण्डुलदक्षणा रवीकृता ।
एवं च यत्र तिथिर्द्वे पूर्वाह्णप्राप्तिस्तत्र देवकृत्यं यत्रापराह्णप्राप्तिस्तत्र
पितृकृत्यमिति यत्रादृष्टार्थः ।

शुक्लपक्षे तिथिर्ग्राह्या यस्यामभ्युदितो रविः ॥

शुक्लपक्षे तिथिर्ग्राह्या यस्यामस्तमितो रविः ॥

- 10 इत्याभ्यां प्रादिकल्पन्नेन देवपितृकर्मणी लक्ष्येते । प्रायेण शुक्लपक्षे देव-
कर्मणः शुक्लपक्षे पितृकर्मणोऽभिधानात् । तथा च श्रुतिः, पूर्वः पक्षो देवा-
नामपरः पश्चः पितृणामिति । इयमपि लक्षणासुलभूतश्रुत्यन्तरकल्पनापत्तिरेव
कार्या । एवं च विध्यमपि यत् कर्म पूर्वाह्णविहितं तद् यत्र पूर्वाह्णामस्तत्र
5 कर्मार्थं, यथा "शुक्लपक्षस्य पूर्वाह्णे आह्णे जुषाद्विचक्षणः" इत्यादिनोक्तम् ।
देवमपि यत् कर्मापराह्णविहितं तद् यत्रापराह्णामस्तत्र कर्मार्थं, यथा
मंगलचतुर्थीयतादि । यदा तु पूर्वाह्णपराह्णोर्दिनद्वयप्राप्तिरुदा कुत्र क्रियेति
संदेहेऽपेक्षितविषयनुरोधोक्तं शुभमवचनादसरः । इतिवचम् । द्विसप्तदशखण्ड-
तिथिसाधारणत्वेन पूर्वाह्णपराह्णोर्दिविषयकर्मणोऽपत्तेन प्राप्तत्वाद्, अखण्ड-
तिथी संशयाभावात् । एतानि वचनानि निरर्थकानि श्युः । यथा नरसिंह-

4. B मन्त्रदृष्टार्थता for अदृष्टार्थ. 10. B इत्येतान्यामपि शुक्लपदान्यां for
इत्याभ्यां.

1. B विधानात् for अभिधानात्. 2. B drops इयमपि. 3. B drops
लक्षणा. A drops यत्. 4. A adds यत् before the line and drops
पूर्वाह्णविहितं तद् यत्र. 7. B यदा दिनद्वयेऽपि पूर्वाह्णपराह्णयोः प्राप्तिरप्राप्तिर्वा (for
यदा.....प्राप्तिः, संदेहेति (?) for संदेहे. 8. A शुभमनुरोधोक्तं for विषयनुरोधोक्तं,
द्विसप्तदशखण्ड for द्वि.....तिथि.

पुराणे—

देवकार्याणि पूर्वोक्ते मनुष्याणां तु मध्यमे ।
अपराङ्गे पितॄणां तु कार्याण्येतानि यत्नतः ॥

मनुः—

- 5 मैत्रं प्रसाधनं स्नानं दन्तधावनमंजनम् ।
पूर्वाङ्ग एव कुर्वत देवतानां च पूजनम् ॥

सातातपः—

दर्शभाङ्गं तु यत् प्रोक्तं तत् पार्वणमुदाहृतम् ।
अपराङ्गे पितॄणां तु तत्र दानं प्रचस्यते ॥

- 10 यमः— पञ्चान्ये विर्विभेत्स्वोऽपराङ्गे तु धर्मवित् ।
मनुः— यथा सैवापरः पक्षः पूर्वपक्षाद् विशिष्यते ।
तथा आहस्व पूर्वाङ्गादपरङ्गो विशिष्यते ॥

किं च, यदि पूर्वाङ्गविहिते देवपितृकर्मणि पूर्वाङ्गविधिः, अपराङ्गविहिते
देवपितृकर्मणि अपराङ्गविधिरतदा स्पष्टमेव पिष्टपेक्षवैकल्यम् ।

अथ देवकर्मविचक्षया पूर्वाङ्गविधिस्तदा

- 5 यां तिथिं समनुप्राप्यास्तं याति च भास्करः ।
सां तिथिः सकला ज्ञेया ज्ञानदानमतादिषु ॥

इति देवलवचनविशेषः । किं च, यदि मूलभूतश्रुत्यन्तरकल्पनामया लक्षणा
कृत्वा श्रुतिस्मृत्योरैकवाक्यार्थः स्थान्तदा प्रत्यक्षानुपलब्धमानश्रुतिमूलानां
नानास्मृतीनां गौण्या लक्षणया व्यावृत्त्या प्रपञ्चश्रुत्या सममेको वाक्यार्थः
10 स्यात् । प्रतीतमुक्त्यर्थानुपपत्त्या तथा कल्पनाया उदाहरणात् नान्यथेति चेन्न
प्रकृतेऽपि सनानविधयायात् । अत एव शक्तवधिकरणे ग्रीहीन् प्रोक्षतीति

1. B अनर्थकानि for नि.....नि. 2-3. A reads the verse thus—
देवकार्यस्य सर्वस्य पूर्वाङ्गस्तु विधीयते । देवकृत्यं तु पूर्वोक्ते मनुष्याणां च मध्यमे । अपरा-
ङ्गेऽपि पितॄणां कार्याण्येतानि यत्नतः ॥ 4. Omitted by A. 5-6. N. S. Press
Ed. of the Manu Saṃhitā, Ch. IV, 152. 8. B पार्वणं तत् पर्वणीर्तितं for
तत्,.....इतम्. 8-10. Cannot be traced in the Vāṅavāsī Eds. of the
Śātaṭapa and the Yamaśaṃhitā respectively. 11. N. S. Press Ed.
III, 238. 10. A drops तथा.

1. A omits चेत्, निषयलात् and bet. अन्यथेति and अत एव inserts
कल्पनाया उदाहरणलाक्षणा न्याय्येति गौण्या कल्पनं नान्यथेति चेत् प्रकृतेऽपि
समानत्वात्. 2. B drops ग्रीहीन्. 3. A विनिषेध for निषेध. 4-7. B
reads व्यावृत्त्युपपत्त्या (संभवा ?) वाच्यधृष्टप्रयोगो for शुभ व्यस्त (L. 4).....
प्रयोगो (L. 7). 7. B drops प्रयोगो. 9. B उदास्तात् for उदास्ता.

- द्वितीयाधर्गतेऽस्मिन्कर्मोपाधुपपत्त्या प्रीहीत् प्रोक्षतीत्यत्र संस्कारकथना-
 र्नाह्निपदे नियोगसाधनता लक्षणा च स्वीकृता । आन्वयमसीति मन्त्रस्वाधो-
 धकतापत्तेरेव कल्पना परिहृत्य लक्षणापक्षः समाश्रितः । किं च, युग्मव्यस्त-
 5 तिधावेव संशयनिरासो न स्यात् । किं च, प्रत्यक्षभूतश्रुतिभूला नैव स्मृति-
 तिरप्रापि प्रमाणं नास्ति वेदान्तरे च तदप्यवचनस्य योग्यानुपलंभाभावात् ।
 किं च, स्वावचने मुख्यपदप्रयोगे यदेकसंमायावाचकपदप्रयोगो बहुनो मुनी-
 नामस्मिन् विषये तत्कल्पनामात्रं तस्मादास्तामयमनैकलक्षणादुष्टः पक्षः ।
 अन्येतु, “शुक्लपक्षे तिथिर्माह्व” इति विष्णुधर्मोत्तरवचनात् शुक्लपक्षकृष्णपक्ष-
 10 भेदेनोदयास्तसंवेधनिधितिष्ववस्थामाहुः । पक्षभेदस्योरेकादशीद्वादशयोश्च
 विशेषवचनविरोधात् । न पक्षभेदव्यवस्थेति तत्र युग्मवचनविरोधात् ।
 लक्ष्यते । पूर्वाह्णापराह्णयोर्देवविष्यकर्मणोचरतया सामान्यवचनप्राप्तिर्वाद्
 द्विलक्षणतिभावपि यत्र पूर्वाह्णापराह्णयोर्लोभस्तस्यैव देवविष्यकर्मानुष्ठानमवि-
 वादमिति । यदा दिनद्वयेऽपि पूर्वाह्णापराह्णयोः प्राक्षिरप्राक्षिर्वा तदा प्रथम-
 गृह्यपरिशिष्टदेवलवचनाम्यामुदयास्तसंबन्धेन व्यवस्था । न च युग्मवचन-
 5 विरोधः युग्मवचनस्यैकवाक्यतया “सा तिथिस्तद्द्वारात्वं सां तिथिं स अनु-
 प्राप्योदयं याति भास्कर” इत्यनयोर्गृह्यपरिशिष्टदेवलवचनयोर्द्वितीयायुग्म
 विषयत्वात् । “सां तिथिं सगनुप्राप्यधस्तं याति च भास्कर” इत्येतस्य
 देवलवचनस्य द्वितीयायुग्मपरितिथिव्यवत्वाच्च विरोधः । युग्मवचनाना-
 म्नातास्तिपयस्तु कृष्णरतिपदुभयपक्षदशमीशुक्लत्रयोदश्याः, “शुक्लपक्षे
 10 तिथिर्माह्व”त्यादि विष्णुधर्मोत्तरवचनविषयाः । पितृकुर्ये तु न युग्मवचन-
 विषयम् । “यथास्तं सविता याति पितरस्तामुपासत ” इति वचनात्
 सामान्यविशेषन्यायेन तस्य देवकृत्यपरत्वात् । “उपोष्याः स्युः”रिति
 तत्रैव विशेषभूतेः पितृकुर्ये च पूर्वाह्णमध्याह्नविहिते संशये विष्णुधर्मोत्तर-
 वचनात् शुक्लपक्षकृष्णपक्षभेदेन व्यवस्था । उपवासः कथमित्यपराह्नविहिते-
 तरदैवपितृकुर्योपलक्षणम् । अपराह्नविहिते तु “यथास्तं सविता ” इत्यस्य
 5 हेतुमज्जिगदस्वरसादिसुखम् । अथवा शृङ्गपरिशिष्टवचनं विष्णुधर्मोत्तर-

2. B न खण्ड for द्विलक्ष, देवकृत्यानुष्ठाने for देवविष्यकर्मानुष्ठानं. 3. यदा
मयम्— B modifies this portion thus—यदा च दिनद्वयपूर्वाह्णापराह्णयोः
 मातिस्तदा. Det. परिशिष्ट and देशे B inserts मथमलिखित. 6. A इत्येतयोर्द्वि-
 तीयादियुग्मातिविषयत्वात् for इत्यनयोः.....विषयत्वात्. 7. A तृतीयादियुग्म
 for द्वितीयायुग्म. 8. A drops विषय. 1. A विषयः for विषयं.
 3. B inserts पराश्रित्य bet. स्युः and इति; विधि bet. तत्रैव and विशेष.
 5. B inserts कर्तव्यः bet. कथं and इति. 10. A drops सत्तम्भी.

- वचनैकवाक्यतया शुक्रपक्षोदयसंयन्त्यायुष्मतिविधिवायकं तथान्वनुष्ठाने
विधीयाभावा इति । ननु युष्मद्विधौ किमुभयोस्तभ्यकार्यं विधिरुतान्तरस्या-
न्यतरकार्यं वा ? नायः सप्तम्याः स्वकार्यप्राप्तत्वाद्, एवं पष्ठ्या अपि नोभयत्र
विधिः । नापि द्वितीयः, सोऽपि नित्यवद् वायः स्वाद्, द्विषण्डतानिमित्तेन
10 वा ? नायः, सप्तमीविधिवत्प्रापत्तेः । नापि द्वितीयः, सप्तमीक्षणस्य
विधिशेन वर्णनापत्तेः । यथा रात्र्यन्ववैद्याधिकारनिमित्ते ज्योतिष्टोमफल-
चमसविधौ सोमवाधस्तद्वद्रापि द्विषण्डतानिमित्तेन सप्तमीकार्यं पष्टीविधौ
कर्तव्यं सप्तमीवर्जनमेव स्यात्तदर्थः प्राप्तापि सप्तमी पुनर्विधीयत इति चचे ।
तदा किं पष्टीसप्तम्योः सहितयोः सप्तमीकार्यं विधिरुत निरपेक्षयोः ? नायः,
5 कालस्य सांगप्रधानार्थकप्रयोगांत्येन द्वाभ्यां प्रयोगो निष्पाद्यः स्वात्, तदा
सप्तमीक्षणे सांगस्तानादिसमाप्तौ कर्मवैगुण्यप्रसंगः । द्वितीये तु किञ्चित् पष्ठ्या
किञ्चित् सप्तम्यो सांगप्रधाननिष्पत्तौ वैगुण्यापत्तिः । अतएव सामान्येन
सप्तमीविहितस्य कर्मणो युग्मविधानाद्युग्मविधौपसंहार इत्यपि निरस्तम् ।
10 संपूर्णायां तत्कर्मवैधापत्तेः । अतएव स्वर्गकामद्युतेः सामान्यप्रवृत्तायाः
समर्थनरगोचरोपसंहारेऽन्वयविशेषादिपक्षे दर्शयौर्णस्यासादेर्वाध इत्युक्तम् । अत्र
अिकत्यसमाधानं दिनद्वये सप्तम्यवयवप्राप्तवन्त्ये प्राप्ते द्विषण्डतानिमित्तेन
सप्तम्यवयवविशेषे विधयसिधिसिद्धस्य आचयवस्य संपूर्णतिथिविहितकर्म-
संपादकत्वात् सहायभावेन पष्ठयनुप्रवेशविधौ न सप्तमीवायः सप्तमीसहाय-
5 भावेन पष्टीविधानात् गृह्यमाणस्य पदस्य अन्यसहायभावेन तत्कार्य-
विधाविधौ () न नम्रवाचः । एवं च न (?) सप्तमीविहितं ज्ञानदायादिकं
सति संभवे सहस्रमामेव कलेत्यमशकाधेवान्त्वानुप्रवेशात् उपवासे तु प्राथेज
सप्तम्या अहोरात्राव्यापकत्वात् प्रायिकपष्ठयवयवानुप्रवेशविधिः । अहोरात्र-
भोजन एवोपवासपदप्रयोगात् । न त्वेकतिथिसंबन्धिन्यभोजने । अन्यथा
10 पूर्वदिने पष्टीवेत्तार्या भुक्तवत्यपरदिने सप्तमीवेत्तासुतीयाष्टम्यां भुक्तवत्युपवासीति
पदप्रयोगापत्तेः । ननु सप्तम्यामुपवासः श्रूयते ? सर्वं, उक्तलुकेः सप्तमीपदस्य
स्वसंबन्ध्यहोरात्रलक्षकत्वात् । ननु यत्रैवाहोरात्रस्यापिनी सप्तमी तत्रैव
सप्तम्युपवासविधिरुपपत्तामर्कं लक्षणया ? तत्र, वार्तिकलसन्त्युपवासरत-
लोपापत्तेः । न सन्तु काव्यविच्छेदेन द्वादशानां सप्तमीनामहोरात्रस्यापिता
5 संभवति तत्स्विन्नम् । यदि द्विषण्डतानिमित्तेन निरपेक्षः सप्तम्यवयवविशेषो

1. B न for वायः. 8. B कार्यस्य for कालस्य. 10. A पष्ठ्याः for पष्ठ्या.

1. B inserts कर्म bet. निष्पत्तौ and वैगुण्य. 3. A omits सामान्य-
प्रवृत्तायाः. 4. B drops वधिर. 6. B drops तिथि in संपूर्णतिथिविहित.
7-9. A omits गृह्यमाणस्य.....प्रवेशात्.

नियम्यते, तदा तद्विरोधात् कथं पक्षवयवस्य सहायताविधिः । अथ सापेक्षस्तत्सप्तम्यवयवभाष्यस्य आनादेव शास्त्रार्थता स्यात् । अत्रोच्यते, इयमत्र विधीयते; एको हि द्विसप्ततानिमित्तेन निरपेक्षस्य सप्तम्यवयव-
 विशेषस्य नियमविधिः, तथा पक्षवयवसमुदितसप्तमीविधिश्च । तदा
 10 इयोरेव निरपेक्षसापेक्षयोर्वचनाप्येवाद् ज्ञातकर्मणि मनुष्ये प्राणयसि पूतं
 वेतिवदिकल्पः । तत्र निरपेक्षः सप्तमीपक्षः ततो न्यूनपक्षसमुदितसप्तमीपक्षः
 सापेक्षनिरपेक्षयोर्निरपेक्षं वलीय इति श्यावात् । वचनात् कचिद् व्यस्ततिथेरपि
 प्रहर्षं, यथा भविष्यपुराणे—

5 कायां विद्वापि सप्तम्या रोहिणीसहिताष्टमी ।

तत्रोपवासं कुर्वीत तिथिग्रान्ते च पारणम् ॥

तिथिग्रान्ते च पारणमिति प्रकरणाद् रोहिण्यष्टम्युपवासविषयम् । ननु शुभ-
 वचनविरोधादष्टमीशुभसप्तम्यां माघसप्तमीविहितस्नानार्थदानादिकं न भवेत् ?
 विशेषवचनाच्च तथेति चेन्न संपूर्णमाघसप्तम्यामेतत्संभवात् । तत्र संशये
 10 शुभवचनप्रयुक्तेरुक्तत्वात् । न चारुणोदयवेलायां सप्तमी दिनद्वये लभ्यत इति
 न संभवः । अरुणोदयवेलायां चात्र स्नानदानादिकं कृष्यते यथा स्मृति-
 तमुच्यते—

अरुणोदयवेलायां शुक्ल माघस्य सप्तमी ।

गङ्गायां यदि लभ्येत सूर्यग्रहशतैः समा ॥

5 सूर्यग्रहणतुल्याहि शुक्ल माघस्य सप्तमी ।

अरुणोदयवेलायां तत्र स्नानं महाफलम् ॥

माघे मासि सिते एषे सप्तमी कोटिभास्करा ।

दद्यात् स्नानार्थदानाभ्यामागुरारोग्यसंपदः ॥

अतएवैकस्मिन् दिने षष्ठी सप्तम्यपरदिन उदयास्तव्यापिनी सप्तमी तत्रो-
 10 दयास्तव्यापिन्यामेव सप्तम्यां कर्तव्यं न षष्ठीसप्तम्यां संपूर्णतिथिप्राप्ती
 द्विसप्ततिथावनतुष्टानं संशयाभावात् । ननु संपूर्णतिथेरपि तिथेर्गुणं प्रशस्तं
 “तिथ्योर्गुणं महाफलमिति” वचनाच्च व्यस्ततिथ्यपेक्षया हि शुभस्य
 प्राशस्त्यं तदेकवाच्यत्वात् । व्यस्ततिथिनिश्चः हि शुभमितिप्रशंसायां ।

3. B अहोरात्र्युपलक्षकत्वात् for अक्षतत्वात्. 4. B drops विधिरूपस-
 ताम्. 5. B द्वादशीनां for द्वादशानी. A drops काय.

1. B transposes निरपेक्ष and सापेक्ष. 2. B corrupt for the por-
 tion मनुष्ये.....विकल्पः. 4. B भविष्यपुराणविष्णुपुराणयोः for भविष्यपुराणे.
 8. B inserts माघ bet. अष्टमीशुभ and सप्तम्यां. 9. B ननु for तत्र.
 9. B drops the last सप्तमी. 10. B inserts कर्म bet. सप्तम्यां and कर्तव्यं.

- न ह्यत्र न्यस्ततिविधिविधौ विधीयते । न्यस्ततिधेः शास्त्रतोऽप्राप्तत्वाद् धात्व-
 5 भेदापत्तेश्च । नापि पर्युदासो युग्मवचनस्य विशेषप्राप्तत्वेन पर्युदासासंभवात्
 सामान्यप्राप्तौ हि पर्युदासो भवति । तस्माद् युग्मतिविधिविधेरप्यप्राप्तं
 न्यस्ततिविधिविधेःपनिषेधमनूय न्यस्ततिविधिन्दा युग्मतिविधिप्रशंसार्थः । यथा
 न गिरा गिरेति ब्रूयाद् यदा गिरा गिरेति ब्रूयात्तदा ज्ञातार्थानामेव गिरेत्
 तस्माद् पूर्वं कृत्योद्देशेवमिति गिरापदस्थान इवापदविधेरनुप्रवेशादर्थप्राप्तं
 10 गिरापदनिषेधमनूय गिरापदनिन्देवापदप्रशंसार्था ददृक्काङ्क्षायाः । वचनात्तु
 कचित् पूर्णाया अपि तिधेः परिव्यासः यथा प्रचेताः—
 पूर्णाप्येकादशी स्याद्या वर्धते द्वितर्यं यदि ।
 द्वादश्यां पारणालामे पूर्णैव परिगृह्यते ॥
 5 द्वितर्यमिति द्वादश्याप्येकादश्यां च दशम्येकादश्यां पूर्णापि परिव्याजेति
 वचनात् पारणालामे पारणस्यैवद्वादश्यालाम् इत्यर्थः । अतएव तारयुक्तित्वा
 संशयाभावाद् न्यस्तायामपि कर्मानुष्ठानम् । यथा देवीपुराणे—
 यदा शुक्रवतुर्ध्यां तु धारो भीमस्य वै भवेत् ।
 तदा सा सुखदा श्रेया सुखानामेति कीर्तिता ।
 10 स्नानदानाविकं यदा तत्रैवाक्षयमुच्यते ॥
 भविष्यपुराणे—शुक्लपक्षस्य सप्तम्यां सूर्यवारो भवेद् यदि ।
 सप्तमीं विजया नाम तत्र वर्णं महाकलम् ॥
 अमावास्यां सोमवारि रविवारि च सप्तमी ।
 चतुर्थां भीमवारि अक्षयादपि चाक्षया ॥
 5 न्यासः—
 अमावास्यां यदा वारो भवेद्भूमिसूतस्य च ।
 गौसहस्रफलं दद्यात् स्नानमात्रेण जाह्नवी ॥
 सिनीवालीं कुबुर्वीपि यदि सोमदिने भवेत् ।
 गौसहस्रफलं दद्यात् स्नानं वस्त्रमैमिना कृतम् ॥

1-2 A omits निषेधार्थं प्राप्तौ. 2. A तिथियुग्मं for तिथ्योर्द्वयम्.
 5. B युग्मस्य for युग्मवचनस्य. 6. B inserts विधि bet. विशेष and प्राप्तत्वेन.
 9. B omits यदा.....ब्रूयात्. A तत्रौदुगतास्नानमेव (?) for ज्ञातार्थानामेव.
 10. B कृत्ये श्रेय (2) भित्तिवाक्ये गिरापदकावे ह्यपदविधानार्थप्राप्तं for कृत्योद्देश्यं
प्राप्तं. 1. B drops निषेध. 3. B वर्धते and द्वितर्यं transposed.
 9. A शुक्लपक्षस्यकीर्तिता for शुक्ला.....कीर्तिता. 10. B तत्रैवाक्षयं for तत्रैवाक्षयं.
 3. B modifies the line thus — अमा वै सोमवारि च रविवारि सप्तमी.
 4. B भीमवारि for वारि. 6. B त् for च. 6-9. Cannot be traced in
 the Vāṅmāyā Ed. of the Vyāsa Saṃhitā.

- 10 सिनीवाली चतुर्थीयुक्तामावास्या, ध्वस्तापि पुण्येऽर्थः । एवं नक्षत्रयोगेऽपि यथा भविष्यपुराणे—

सिंहराशिगते सूर्ये रागने जलदाकुले ।

मासि भाद्रपदेऽष्टम्यां कुण्णपक्षेऽर्धरात्रके ॥

शाशाङ्के वृषराशिस्थे नक्षत्रे रोहिणीयुते ।

- 5 वसुदेवेन रेवत्यामहं जातो जनाःस्वयम् ॥

एकेनैवोपवासेन कृतेन कुस्तन्दन ।

सप्तजन्मकृतात् पापान्मुच्यते नात्र संशयः ।

- ननु भवतु वारयोगे व्यस्ततिथेर्यहणं, तस्य दिनद्वयेऽसंभवात् ? नक्षत्रयोगस्तु दिनद्वये संभवतीति नक्षत्रयोगस्य रात्रौ बलवत्त्वादस्तसंवन्धिन एव तस्य
10 विधानाद् यथा विष्णुधर्मोत्तरे—

उपोषितव्यं नक्षत्रं रोचात्तं वाति भास्करः ।

यत्र वा युज्यते राम निशीथे शशिना सह ॥

- यदि तादृशदिनद्वय एव नक्षत्रास्थानयोगस्तदा युग्मतिथेरिव ग्रहणम् । ननु रात्रावपि युग्मं संभवति तत् कुतो न गृह्यते ? सत्यं, रात्रिर्विहिते मतादौ गृह्यत एव दिवा मतादौ रात्रेरेवासुरीयत्वेन पशुंदासाद् रात्रौत्तरकालस्य-
5 बाह्यत्वाद् दिवा च विहिततिथिप्राप्तौ संशयाभावात् कथं रात्रियुग्मविधिः ? तथा जाबालः—

अहःसु तिथयः पुण्याः कर्मानुष्ठानती दिवा ।

नक्षत्रादिमतयोगे तु रात्रियोगो विशिष्यते ॥

- 10 दिवा कर्मानुष्ठाने कर्तव्ये “अहःसु तिथयः पुण्याः” इत्यर्थः । पुण्या-
स्तिथ्यन्तरसंयोगाद् पुण्यास्ताः कर्तव्याः अन्यथाहविहितं कर्मण्यहविधान-
मनर्थकं स्यात् । “नक्षत्रादिमतयोगेति” निशासाध्यकर्मोपपक्षणम् अत्र
“रात्रियोगो विशिष्यत” इति रात्रौ तिथ्यन्तरसंयोगो विशिष्यत इत्यर्थः ।
नन्वहोरात्रकसाध्योपवासादौ कुतो न रात्रियुग्मग्रहणम् ? न तत्रापि दिवा
5 तदङ्गज्ञानदेवपूजादीनां वहूनां कर्मणां कर्तव्यत्वाद् रात्रौ न तद्विधेयाद्
दिवायुग्मस्यैव ग्रहणात् । यद्वचते दिवा कियद् रात्रौ च कियत् किपते न
तत्र दिवायुग्मस्य ग्रहणं किं तु रात्रियुग्मस्येति, अन्यथा रात्रौ तिथ्यन्तानेऽपि
तद्विहितकर्मणि संशयाभावात् । यथा मनोरथहितायां दिवा वसु-

1. B भविष्योत्तरे for »पुराणे. 8. B वारयोगेन for »योगे. 9. A द्वयेऽपि for दिनद्वये. B नक्षत्रस्य for नक्षत्रयोगस्य.

3. A drops अस्त bet. नक्षत्रस्य and योगः. 4. A inserts न bet. युग्मं and संभवति. 5. B अन्यरात्रेरासुरीयत्वेन for रात्रे...त्वेन. 10. B drops कर्तव्ये

- देवार्चनं रात्रौ चन्द्रोदये चार्घ्यदानं नक्तं भोजनादिकं यथा विष्णु-
धर्मोत्तरे—

देवमग्न्यर्घ्यं पुष्यैस्तु धूपदीपाबुलेपनैः ।
वद्वाचस्तथ बालेन्दोर्दशादर्थ्यं समाहितः ॥
नक्तं भुञ्जीत च परो यावन्निष्ठति चन्द्रमाः ।
अर्घ्यं गते न भुञ्जीत व्रतभंगभाषाभरः ॥

- 5 अस्तं गते चन्द्रे । तथा पञ्चपुराणे—

दिवा रात्रौ ततः यक्षेकमेव तिथीं स्मृतम् ।
तस्यासुदययोगिन्यामाचरेत्तु धर्तुं वती ॥

तेन प्रतिपद्युक्तापि द्वितीयावर्गार्थं दिवा रात्रौ च सम्भवे न च तत्र शुक्ला-
दयः कार्यः । द्वितीयावर्गतिथ्युगमदिने द्वितीयाविहितकर्मणि द्वितीयाकालस्या-

- 10 लाभादित्यर्थः ।

इति साङ्ख्यिकान् महामहोपाध्यायश्रीशूक्तपाणिविरचितस्तथिविवर्कैः समाप्तः

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5. B drops कर्मणां. 6. B रात्रौ किञ्चिद्विज्ञा न किञ्चित् for दिवा.....
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5. B omits the line. 6-7. Ascribed by B and Raghunandana
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serts यदि. 10. B modifies the line thus—द्वितीयाभावादित्यर्थः

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यदा शुक्लचतुर्थ्यां	Devipurāṇa
यां तिथिं	Devala
सुस्माभिकृतमूलानि	Gṛhyapariśiṣṭa
शुक्लपक्षस्य पूर्वाह्ने	Vāyupurāṇa
शुक्लपक्षे तिथिर्माहा	?
शुक्लपक्षस्य सप्तम्यां	Bhaviṣyapurāṇa
पथिसमेता कर्तव्या	"
स्तं तिथिस्तद्वहोरात्रं	Samkara
"	Bhaviṣyapurāṇa
सिंहराशिगते	

ŚABDARATNĀVALĪ

A WORK ON SANSKRIT LEXICOGRAPHY BY MATHUREŚA
AND THE IDENTIFICATION OF HIS PATRON
MUŚĀKHĀN

By M. M. Patkar

The *Śabdaratnāvalī* is a compilation of Mathureśa who was under the patronage of a Muslim chief called Muśākhān. The work is divided into fourteen *vargas*: 1 Svargavarga, 2 Pītala-varga, 3 Bhūmivarga, 4 Pūrvavarga, 5 Sailavarga, 6 Vanauśādhivarga, 7 Sīmādhivarga, 8 Manusyavarga, 9 Brahṃavarga, 10 Kṣatriyavarga, 11 Vaiśyavarga, 12 Śūdravarga, 13 Viśeṣavarga and 14 Saṃskṛpavarga.

These contents show that the author was probably influenced by the *Bhūripṛayoga*, the division of which is practically followed by him in the *Śabdaratnāvalī* with slight changes. Dr. Wilson observes that the present work introduces various readings amongst the synonyms but had made very little addition of any other kind.¹

Mathureśa, the author of the present work, is identified with Mathureśa Vidyāntakāra who wrote a commentary on Amarakośa,² and probably relying on this identity Colebrooke and Wilson have assigned the date A. D. 1666 (which is the date of Amarakośa[1k2]) to the composition of *Śabdaratnāvalī*. This identification, however, seems to be doubtful. There is nothing common in the two works to prove this identification, except the common place of residence (viz. Bengal) of the two Mathureśas. Dr. Harprasad Sastri regards the two authors as quite distinct persons.³

In the introductory verses of *Śabdaratnāvalī* the author gives the genealogy of his Muslim patron and mentions the following names:—1 Śilamānakhān, 2 Iśākhān, and 3 Muśākhān. To the last name he appends the title Masanandaelli (মসনন্দেলি). The author also mentions in his work three brothers of Muśā-

1. Wilson; *Āṣṭya* III, p. 233.

2. Wilson; *ibid*, p. 233; Colebrook: *Essays*, II, and *Kalpdrakośa*, Intro, p. xx.

3. A. S. B. Des. Cat. Vol. VI, preface, cxlv.

khān whose names are: Khān Ahmad, Abdullā and Khān Yuddhananda.¹

We have now to see if any of these names could be identified with similar names in history. Fortunately we are in a position to make some efforts in this direction and find some clue for the identification of the Muslim patron of Mathureśa.

The first person mentioned in the above genealogy is Sūlamākhān. This form is nothing but a sanskritized name for Sulaimākhān. One Sulaimākhān is mentioned in the history as being the Sultan of Bengal. He originally belonged to a Hindu family and his name was Kālidāsa Gajadāni. He accepted the Islamic creed and assumed the title of Solomākhān,² and married the daughter of a Muhomedan King. His family originally came from a place called Baishwara in Oudh. It is reported that after the death of Jallauddin, the younger brother of Bahādurshah of Bengal, Kālidāsa Gajadāni succeeded to the throne of Gour. Afterwards he got himself into the confidence of emperor Akbar by offering him presents and thus extended his kingdom. Sulaimākhān died about 1570,³ leaving two sons Daudkhān and Isākhān.

In an informative article entitled 'A Note on Seven Sixteenth Century Cannon',⁴ Mr. Stapleton has given the following account of Isākhān:—"Isākhān, the son of a converted Bais Rajput from Oudh, was the chief of the Twelve Bhuiyas, or Zamindars of the Eastern Bengal, in the interval between the death of Daud Shah, the last independent King of Bengal in 1576, and the reconquest of Eastern Bengal and Orissa by Man Singh in 1593."

Isākhān was a turbulent chief and for some time he remained in semi-independent state. Akbar sent Raja Mansingh to subjugate him. A personal combat took place between Raja Mansingh and Isākhān which resulted in the defeat of the former. Mansingh, though defeated, was satisfied with Isākhān's

1. I. O. Cat. No. 1915.

2. D. C. Sen : *Eastern Bengal Ballads*, Vol. II, pt. I, p. 304.

3. For a detailed account of Sulaimākhān see D. C. Sen : *Eastern Bengal Ballads*, Vol. II, pt. i, pp. 304 ff.

4. J. A. S. B. Vol. V (New series), 1909, pp. 365-375.

valour and took him to Delhi. When emperor Akbar heard about the fight between Raja Mansingh and Isākhān he too was convinced of Isākhān's ability and conferred the titles of Diwān and Masnad-i-'Alī on Isākhān and granted him for support 22 parganas in Mymensingh and Dacca.¹

Let us now compare the two genealogies, one given by Mathureśa, and the other furnished by historical records and see how far they agree with each other :—

Genealogy given by Mathureśa	Genealogy supplied by historical Records
(i) Śīlamānkhān	(i) Kalidāsa Gajadāni—Sulaimānkhān, ruler of Bengal (1561-1563 A. D.)
(ii) Isākhān, son of (i) called the chief of twelve land-lords	(ii) Isākhān, son of the (i)—was conferred with the title Diwān and Masnad-i-'Alī.
(iii) Muśākhān, called Masnanda ellī, son of (ii) *	(iii) Muśākhān, son of (ii)

A comparison of these two tables will show how they agree with each other. Śīlamānkhān, mentioned by Mathureśa, is identical with Sulaimānkhān, the grand-father of Muśākhān. Mathureśa attributes the title Masnandaelli (= Masnad-i-'Alī) to Muśākhān. In fact the title was conferred on Muśākhān's father Isākhān, by the emperor Akbar and was also used by Isākhān's descendants.

It will thus be seen that Muśākhān, the patron of Mathureśa belonged to the Diwan family in Bengal whose founder Sulaimānkhān was originally a Hindu. His son Isākhān died in A. D. 1599. We may, therefore, assign a further period of about 50 years—say from A. D. 1600 to 1650—to the regime of Muśākhān, in whose time Mathureśa wrote his *Śabdaratnāvalī*.

Mathureśa also mentions two Hindu officers named Vallabharāya and Rūpadāsa. It is probable that these two officers in the employ of Muśākhān might have encouraged Mathureśa to compose his present work.

1. J. A. S. B. 1909, p. 372.

THE RJULAGHVI

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(Continued from Vol. VI, Nos. 3 & 4)

वेतालीनां च केलीकलितकिलकिलासकुलैर्हस्ततालै-

रीकीर्णैः सर्वतस्तत् क्षणमेव कुरुचे शब्दवन्मात्रमात्रम् ॥ ७८ ॥

कोलाहले तत्र शर्मं प्रयाते शवामिपास्वादविषादमूले ।

संघोषयामास कृताभिसन्धिः श्मशाननिष्ठान् प्रति भूतवर्गान् ॥ ७९ ॥

अशश्रूतनिर्घोषाज्जपुष्पाङ्गोपकल्पितम् ।

निर्लीयते महामांसं गृह्यतां गृह्यतामिति ॥ ८० ॥

आघोषणामसकृदेवमुदीर्यमाणामास्त्रापूतवपुषा द्विजपुङ्गवेन ।

आकर्ण्य तूर्णमुपजगमुरमुष्य पञ्चादाश्वर्षीं श्रुतिमिव स्वयमासुरीधाः ॥ ८१ ॥

आचरिर्विविधैरलीकिकविधासंवेष्टितैश्चेष्टितै-

रालार्पविकटैर्विहारघटनाकोलाहलैर्लोहलैः^{२४} ।

आकर्त्तुः सुजुगुप्सितैरनुचितारम्भैश्चसंभोगकै-

स्तेषामेव चिरं जहास दयिताविश्लेषदीनोऽपि सन् ॥ ८२ ॥

निःसत्त्वानुपहस्य पूतनाणान्सत्रासमन्तर्हितान्

देवो रुद्र इव स्वयं पितृवने वंभ्रम्यमाणः प्रभुः ।

निर्विण्णो नितरां कुरङ्गपटलीरङ्गत्तरङ्गाकुलां

सीमानं पितृकाननस्य कुणपैर्दुष्टां^{२५} नदीं दृष्टवान् ॥ ८३ ॥

प्राकारेण हिरण्ययेन कलितं माणिक्यरोचिशृङ्गता-

वालव्रधमरीचिवीचिपटलस्पष्टस्फुरद्रोपुरम् ।

24. कलिकिला.

25. तर्कैः.....सर्वैः.

26. अशश्रूतमस्याजं is the reading in printed eds. of the मा. मा.

27. *लोहलैः. But लोहलैः appears to be the correct reading as it rhymes well with कोलाहलैः cf. श्रीरत्नामी — लङ् कथनादौ — अमरकोश with श्रीरत्नामी's Com. Poona Oriental Series no. 43. p. 244.

28. *दृष्टवती.

दूरादावतनं दिवेष दृष्टो वीरेण घोरोज्ज्वलं

यत्रास्ते विविधोपहारसिका काली करालाङ्गया ॥ ८४ ॥

अनुसन्ध्यमघोरघण्टानाम्नो नूरुपालाभरणस्य मुख्यशिष्या ।

कपगाच्छति मन्त्रसाधनेच्छोर्वचसा तस्य कपालकुण्डलाख्या ॥ ८५ ॥

श्रीपर्वतादुपगताविव निर्भयौ तौ

जीवात्मकैर्बलिभिरर्चयतश्च चण्डीम् ।

इत्थं पुरा श्रुतवतः पुरलोकवातां

तत्स्थानमेतदिति धीः प्रथतेऽस्य यावत् ॥ ८६ ॥

तावच्च हा कठिनं तात नरेन्द्रबुद्धे-

राराधनोपकरणं भवतो जनोऽयम् ।

बध्या विपद्यत इति अवसी तुतोद

सन्तप्तसूत्रिरिव काचिदकृतुदा वाक् ॥ ८७ ॥

श्रुत्वा च किं निवृत्तिमिति श्रुतपूर्वनाम-

संवादतः कलुषबुद्धिरनिष्टशङ्की ।

गन्तुं ततोमुखमिवैष न च क्षमोऽभून्

संस्तम्भकम्पितगतिः सलिलाविलासः ॥ ८८ ॥

गत्वा दृष्टात्पुनरपश्यद्घोरघण्टं

देवार्चनोपकरणं ददतीं च शिष्याम् ।

तन्मन्त्रसाधनविधानुपयाचितं प्राक्^{२९}

स्वं जीवितं च पुरतः कृतवध्यचिह्नम् ॥ ८९ ॥

बहलपुस्तुणलिप्तां बद्धबन्धूकमाख्या-

मलिकनिहितलाक्षाविन्दुमारक्तवस्त्राम् ।

बलवद्विकरस्थां कण्ठविश्लेषदुःस्थां^{३०}

बलिपशुपदनासां प्रैक्षत प्राणनाथाम् ॥ ९० ॥

अथ तावदकुण्ठयचण्डमुण्डां

कुसुमादौखतोष्य च स्तवैः स्वैः ।

अथि शंस मनोगतं तवेति

स्वरिताबूचतुराकुलां कुमारीम् ॥ ९१ ॥

29. *दुपयाचिता प्राक्. 30. दुस्वां.

धिय माधव ! मन्दभाग्ययाऽनया
 न सया^{३१} त्वं सहितः करार्पणात् ।
 परलोकगताप्यहं त्वया
 परिचिन्वेति क्रूरोऽ भामिनी ॥ ९२ ॥
 अथ मालती कुसुमचारुचि-
 विनिहन्तुमाद्यु सुकुमारतनुम् ।
 असिमाददे अवलितमस्तवृणः
 कठिनो निदाघनवधर्मरुचिम् ॥ ९३ ॥
 साधेगमदभुतबलः सहसाऽभिपत्य
 खड्गं प्रकोष्ठकुलिशेन निरस्य दूरात् ।
 निर्मलस्य रोपपरुषैर्वचनैर्मुसल्य
 प्राणेश्वरीममयदः प्रणवी डुडीके ॥ ९४ ॥
 आलोक्य पोतमिव सागरमज्जने द्वा-
 गार्त्तमशमागतमचिन्तितमेव काले ।
 आनन्दशोकविषमश्चरदक्षुपूरा^{३२}
 वक्षःस्थलेऽस्य विपुले वनिता पपात ॥ ९५ ॥
 आलिंग्य गाढमवासितमिदामृतौघै-
 राश्रास्य तां प्रणयवृष्टिनिर्भरचोभिः ।
 अन्वेपकेऽपि समर्थं पितृप्रभुके^{३३}
 स्वाहन्तुमप्रतिश्लो रिपुमभ्ययासीत् ॥ ९६ ॥
 ततस्तयोरप्रतिवार्यवीर्ययो-
 रसिद्धयावतलसत्कुलिङ्गयोः^{३४} ।
 यभूव जन्मं प्रतिगर्जतोः क्रुधा
 बलीयसोर्द्वौगिरुदुहोरिव ॥ ९७ ॥
 गतिञ्चुता^{३५} सा गगने पुरा कृता
 मतिः^{३६} प्रनष्टा खलु मन्त्रसिद्धिजा ।

31. अनया. 32. 'विषमश्चर'. 33. पितृप्रभुके. 34. असिद्धया.
 35. गतिञ्चुता. 36. मतिप्रनष्टा.

हृतस्य पापण्डपशोरैर्धर्मतो
 महीसुरेन्द्रस्य महः स्म वर्धते ॥ ९८ ॥
 अथ सुचिरविमर्दाद्वाङ्मायस्तमूर्ते-
 रसिखरमपहृत्य जलशत्रोः कराग्रान् ।
 भुक्वन्तुविनिपात्य प्रौढमाहृत्य पदभ्यां
 स्रष्टिवि रटत एव व्यालुनार्दुत्तमाङ्गम् ॥ ९९ ॥
 शीर्षच्छेद्या त्वमपि तदपि स्त्रीवधो मे न युक्तः
 पापे दूरं द्रुतमपसरेत्युन्मिता साधवेन ।
 मत्तोपस्य प्रसरमचिराद् द्रक्ष्यसीत्येनमुक्त्वा
 पापण्डी सा दिवमुदपतद् वाष्पपर्याकुलध्वी ॥ १०० ॥
 अथ रजनिधिरागे सिन्धुपारावगाढा-
 च्छुचिररुणमुषास्य प्रेयसीध्राणतुष्टः ।
 नगरमविशदुर्च्येन्दनोद्वाहलीला-
 पिष्टुनमुरजधोर्षव्याघ्रद्विक्चक्रबालम् ॥ १०१ ॥
 ततस्त्वमवलोकित्वा भगवतीनियोगाद्ग्रहो
 निवेद्य सुहृदा समं नगरदेवतामन्दिरे ।
 उपानयत मालतीं तदभिवन्दनञ्चक्षणा
 करेणुमधिरोहितां नयविवाहवेपोज्वलाम् ॥ १०२ ॥
 कैश्चिन्मङ्गल्यगीतिस्तुतिमुखरमुखैः कैश्चिदानन्दवृत्त-
 न्यग्रैः कैश्चिन्म तालव्यतिकरचतुरैः कैश्चिद्वीतोद्यनिष्ठाः ।
 वारस्त्रीणां कदम्बैर्मणिगणविलसद्भूपणोद्भासिताङ्गै-
 र्हस्तिस्कन्धावरुणैरजनि निमिडिता राजधानी तदानीम् ॥ १०३ ॥
 अरुणकिरणमिश्रैरुच्छ्रितैरातपत्रै-
 श्रलितकनकदण्डोद्गामैर्धामैश्च ।
 सुरसरिर्हमिभृष्टैः केतुपदैश्च जुष्टा
 कमलकुमुदहंसैर्हर्षिकैवाद्युतद् यौः ॥ १०४ ॥

37. हृतस्य...पाण्डवशोः.

38. व्यालुहादुः.

39. मुखचोपः.

40. "वाद्युतयोः.

गवाक्षमार्गेण निरीक्षमाणो

भूरिभियं भूरिवसोः कुमार्षोः ।

सख्या समं विस्मयमानगाम

गर्भेश्वरो^{४१} गर्भगृहे निर्लीनः ॥ १०५ ॥

अथ क्षेत्रपाणिनिबहेन दूरतो

विनिवेष्टितो विदितमण्डलो जनः ।

पुरदेवताभर्वेनगोपुरादुहिः

करिणीकदम्बकविडम्बिताम्बुदः ॥ १०६ ॥

निषादितायाः करिराजवध्याः

स्कन्धात्कुमारीमवरोप्य मन्दम् ।

लवङ्गिकादत्तकरावलम्बां

कामन्दकीं देवगृहं निनाय ॥ १०७ ॥

भुजोरुनेत्रैः प्रसभं स्फुरद्भिः

स दक्षिणैर्दक्षजनाभगण्यः ।

अलिङ्गनाऽध्यासनदर्शनोत्कै-

राख्यायतानन्दमभीष्टलाभम् ॥ १०८ ॥

आपाण्डुशोभामवसन्नगात्रा-

माशाश्रयादाधिमिरर्षमानाम् ।

आसेदुर्षी हर्षविषादयोगा-

दालोक्य तामाकुलतां स भेजे ॥ १०९ ॥

प्रकाश्य सा माध्वमन्तरस्थं

तस्योपकण्ठे वरुणीं निवेद्य ।

तत्साध्वसप्रोद्धरणाय वार्षीं

कामन्दकीं कामदुधा वभाषे ॥ ११० ॥

पुरश्चक्षूरागस्तदनु मनसोऽनन्वपरता

तनुग्लानिर्यस्य त्वयि समभवद्यत्र च तत्र ।

युवा सोऽयं प्रेषानिह सुवदने मुग्ध जलतां

विधातुर्वैदग्ध्यं विलसतु सकामोऽस्तु मदनः ॥ १११ ॥

वचनातन्तरे तस्या मकरन्दोऽजघीदिसाम् ।

कुलकन्याविरुद्धोऽयमाचार इति शङ्किताम् ॥ ११२ ॥

त्वं बत्सलेति कथमप्यबलम्बितात्मा

स्वस्य जनोऽयमियतो दिवसाननैषीत् ।

आश्रद्धकङ्कणकरप्रणयप्रसाद-

मासाद्यतन्दतु चिराय फलन्तु कामाः ॥ ११३ ॥

इत्युक्तवचने वरिमस्तामबादीह्यदङ्गिका ।

पितृधीलङ्घनत्रासप्रकटोरुहम्पञ्चालिनीम् ॥ ११४ ॥

पितृवनमर्ही निर्विण्णस्तां^{४३} पिशाचनिशाचर-

प्रमथनिविष्टां यध्माभैकः प्रकाशितसाहसः ।

पतितमवधीत्^{४४} पाण्डुराकृत्य च कृष्णचतुर्वशी-

रज्जुनिसमये तस्यालोकात्सह्यी मम कम्पिता ॥ ११५ ॥

श्रुत्वा तेषामिति बहुविधान्साहसिन्योपदेशान्

चाप्नोत्पीडयगितनयनशोभितान्तःप्रसादा ।

कन्धुद्वेषप्रतिकृतिभिर्या वरुणोमाश्रकम्पा

लिम्पन्तीव प्रणयसुधया लिङ्गिनीमालिलिङ्गे ॥ ११६ ॥

तातप्रीतिप्रचयपिशुनैस्तामवस्थाप्य वाक्यैः

पाणी तन्वीं विकसितमुखीं पल्लवाभे गृहीत्वा ।

सख्युः सख्या अपि खलु तयोः सन्निधी हर्षभात्रा

वत्सेल्युक्त्वा पितृसवयसा माधवः संवभाषे ॥ ११७ ॥

एवं भूरिवसोरपत्यमथवा प्राणा वहिर्वर्तिनः

सामन्तोत्तरशेखरीकृतपदद्वन्द्वस्य सन्निप्रभोः ।

अभ्माकं मनसो यदिष्टमथवा स्पष्टं समाधेः कलं

भात्रा चित्तश्रुत्वा मयागं भवते पित्राप्यसौ दीयते ॥ ११८ ॥

प्राज्ञापत्यो विवाहोऽयं गान्धर्वैर्गोपहृतः ।

इति चोत्तयितुं भूयो दम्पती तौ जगाद सा ॥ ११९ ॥

प्रेषो^{४५} मित्रं कन्धुता वा समप्रा

सर्वे कामाः संपदो^{४६} जीवितं वा ।

43. त्वां. 44. पतितमवधीः. 45. पश्यो. 46. Printed eds. of the मा. मा. read-संवविगी^{४६}.

स्त्रीणां मर्ता धर्मदाराश्च पुंसा-

मित्यन्वोन्यं वत्सबोद्धोतमस्तु ॥ १२० ॥

इत्युक्ती ती महाभागी मालतीमाधवानुभौ

प्रीत्या जगदुस्तभ्यास्तां वाणीं धर्मगर्मिणीम् ॥ १२१ ॥

पुनश्च माधवं प्रोचे पितृसब्रह्मचारिणी

वाण्यायमाने विभ्राणा वात्सल्यतिशयाद् दृशी ॥ १२२ ॥

परिणतिरमणीयाः प्रीतयस्त्वद्विधाना-

महमपि त्वं मान्या हेतुभिस्तैश्च तैश्च ।

तदिह सुवदनार्या तात मत्तः परस्मात्

परिचयकरुणायाः सर्वथा मा विरंसीः ॥ १२३ ॥

इति तामनुशोचतीमवोच-

न्मकरन्दो मकरन्दवर्षि वाक्यम् ।

मिथुने प्रप्या गृहीतमाने

मनसा तद्गुणितीमुपासमाने ॥ १२४ ॥

चरणाम्बुजयोस्तवान्ध सेवा

फलिता नः प्रणतार्थकरपल्ली ।

तदिदं सचिवस्य तोकरलां

सुहृदे भूषणमर्पितं त्वयादा ॥ १२५ ॥

उभयोरपि लोकयोः सुमित्रं

सह धर्मं चरतोस्त्वयोपदिष्टम् ।

गृहिणीगृहिणोर्गृहानुकुल्या-

दनयोर्हस्तगतो ननु त्रिवर्गः ॥ १२६ ॥

आच्यन्वयेति नयनोत्सवकारिणीति

निर्वृहसीद्दभरेति गुणोच्चरेति ।

एकैकमेव हि वशीकरणं गरीयो

युष्माकमेवमिवमित्यथ किं ब्रवीमि ॥ १२७ ॥

इति ब्रुवाणं मकरन्दमूचे

कामन्दकी कार्यविशेषदक्षा ।

त्वं मालतीविषधरोभ्युपेहि

कर्तुं विवाहं मदयन्तिकायाः ॥ १२८ ॥

चूडामणिप्रभृतिकं चरणाङ्गुलीय-

पर्यन्तमाभरणजातमिदं गृहाण ।

एतद् दुकूलयुगलं च शुचीञ्च माला-

अन्द्रातपश्रुतिसमश्रुति लेपनं च ॥ १२९ ॥

इत्युक्त्वा सा प्रतीहारीहस्तात्प्रोक्तमदापयत् ।

सोऽपि तत्सर्वमादाय मालतीभूमिकां दधौ ॥ १३० ॥

मालतीद्वयमवेक्ष्य तेऽहस-

न्माधवप्रभृतयः सविस्मयाः ।

सङ्कटं न मुह्यदो व्यचिन्तय-

त्सिद्धया नियमितस्य माधवः ॥ १३१ ॥

अथ माधवमभ्यधाञ्च पूज्या

सम्भवान् पश्चिमतो विहारिकायाः ।

प्रियया सहितः प्रयातु धीमान्

गहदुद्यानमपहृताकैलापम् ॥ १३२ ॥

गाढोत्कण्ठकठोरकेरलबधूगण्डान्छपाण्डुच्छटै-

स्ताम्बुलीपटलैः पिनद्धफलितव्यानघ्नपूगद्गुमाः ।

ककोलीकैलजग्निगुग्धविकरन्वाहारिणस्तदभुवो

भागाः प्रेक्षितमातुलङ्गवृतयः प्रेयोविधास्यन्ति वाम् ॥ १३३ ॥

तत्रैव तावत्स्थातव्यं त्वया दयितया सह

सखा ते यावदायाति गृहीत्वा मदयन्तिकायम् ॥ १३४ ॥

इत्युचिषी सा मकरन्दमार्या

लवङ्गिकादत्तकरं गृहीत्वा ।

स्कन्धं समारोप्य करेणुकाया

विवाहलीलाविधये प्रतस्थे ॥ १३५ ॥

मालत्या सममथ माधवो मनीषी

संप्राप्तस्तदुपबर्नं विहारिकायाः ।

कान्तायाः करमचममहीरप्रबालं

मङ्गल्यं सुचिरमनोरथद्रुमस्य ॥ १३६ ॥

विलासिनीं व्रीडयती^{४८} विलोभयन्

विदग्धमुक्तैरबलोकनोदितैः ।

विहारिकोद्यानविहारमन्दिरे^{४९}

विभुः कृतार्थो विजहार माधवः ॥ १३७ ॥

आलोलैरलकैरपद्ममुखीमाचिरपुरकुण्डला-

माशिरक्षामवकुण्ठनांशुकपटेनाश्रयानवचारसाम् ।

आकल्पैर्नवरत्नकल्पघटितैरर्चिर्भैरवाच्छादिता-

मानिन्ये पितुरालयं भगवती मायामयी^{५०} मालतीम् ॥ १३८ ॥

मत्तैर्हस्तिभिरदिता हयकुलैः संमर्दतो मर्दिताः

पादतैः समाभिष्विताः सरभसैर्दोवारिकैर्वह्निताः ।

द्वारे भूरिवसोर्महोत्सवभुरातस्तर्प्यपर्याकुलाः

सेदं निष्कमणप्रवेशविषयोः प्रापुः परं प्राणिनः ॥ १३९ ॥

उदरतमणितोरणं नवविचित्रचित्रोज्ज्वलं

दृक्कूलपटपट्टिकारचितचारुचन्द्रोदयम्^{५१} ।

विशेषपरिमूर्धितैः परिजनैः परिस्रोतितं

विमानमिव वैचुषं विरुच्ये वधूमन्दिरम् ॥ १४० ॥

अथ नरपतिः^{५२} पद्मावत्याः प्रकाशितसीहरो

निजविभक्तो रत्नाकल्पैः प्रसाध्य च नन्दनम्^{५३} ।

करिषुलपतेः स्कन्धे चारोप्य वायशतश्वनै-

र्वभिस्तिदिशं विभ्वः^{५४} संवन्धिनो गृहमानयन् ॥ १४१ ॥

वध्वाः^{५५} सद्यः प्रविशति वरे वानराभे सुजीर्णे

शेषुः केचित्तमतिचपलं भूपमेके निनिन्दुः ।

अन्ये कन्यापितरसपरे भागधेये तदीयं

नानावृत्तैर्नगरगृहिणां नन्दनोऽभूद्विषणः ॥ १४२ ॥

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|---------------------------------|---------------------------------|--------------|
| 48. व्रीडयतीं. | 49. विहारिकोका न ^० . | 50. मायामयी. |
| 51. पट्टिक...वाच ^० . | 52. नृपपतिपद्मा ^० . | 53. चन्दनम्. |
| 54. विम्बस्तं वनिफलो. | 55. वध्वावत्या ^० . | |

मधुरवचसि बाले माधवे मन्मथाम्भे
 जयति गुणनिधाने श्रीमति ख्यातवंशे ।
 वरमपरमयोग्यं प्रोद्यता वा वरीतुं
 मतिरहह किमन्धा मालतीबान्धवानाम् ॥ १४३ ॥
 मरणमपि वरे यद्वेषजं मानसार्ते-⁵⁶
 नंतु परिणयलक्ष्मीरीहशैर्निहताल्यम् ।
 किमपरमभिव्युक्ते वस्तु सौम्यं कृतान्तः
 57 किमल्यमिव धत्तां केवलं दग्धुकामः (?) ॥ १४४ ॥
 हृदयमतिकठोरं मालतीमातुरित्थं
 दुहितरमथ मग्नां वा हि पश्यन्त्युदास्ते ।
 ऋजुमतिरथवा सा किं वराकी विधत्तां
 पितरि दुहितरत्नं कापि विक्रेतुकामे ॥ १४५ ॥
 इत्थं सन्तप्रनाराचसवर्णा रन्ध्रयोस्तदा-⁵⁸
 शृण्वन्वाचः पुरस्त्रीणां जामाताऽभ्यन्तरं वयौ ॥ १४६ ॥
 अधितिष्ठति लोकसत्क्रियार्थ-⁵⁹
 नृपतौ भूरिवसौ च बाह्यकक्ष्याम् ।
 प्रतिहारनिषङ्गबन्धुवर्गः
 प्रययौ कौतुकमन्दिरं स मन्दः ॥ १४७ ॥
 लवङ्गिकाद्या ललनाः प्रहसान्-
 यान् यान्धुर्वन्मकरन्दनुजाः ।
 तांस्ताज्जहात्मा तरलः स्मरालैः
 प्राबुद्ध सर्वान् प्रणयप्रयोगान् ॥ १४८ ॥
 वपनीतमसौ पुरोधसा
 मकरन्दस्य स पाणिमग्रहीन् ।
 प्रचुराव्यसमिद्धपावक-
 स्फुटधूमाकुलसाञ्जुलोचनः ॥ १४९ ॥

56. मोक्षदातां वरीतं.

57. :जनसा(न्ति)र्ते.

58. किमल्य(मवि)मिव.

59. रन्ध्रयोः शृण्वन्.

60. लोकसत्क्रियार्थम्.

पुलकतिलकितप्ररुदकम्प-

अमनलशीकरकोरकाचिताङ्गः ।

प्रकटितविकृतिः ^{६१}स्मरेण वृद्धः

परिजहसे परितः प्रियासखीभिः ॥ १५० ॥

परिणीय मनोरथप्रियां

परिवारेण लवङ्गिकादिभिः ।

निजवेष्म निमाय निर्धूतः

प्रतिघातां मदयन्तिकादिभिः ॥ १५१ ॥

वधूधरी वासपृष्ठं निवेश्य

बधू च धन्यैरनुशिष्य वाक्यैः ।

आमन्त्र्य जामातरमात्तपूजां

कामन्दकी स्वावसथं जगाम ॥ १५२ ॥

परिचुम्बितुमाननान्बुजं वन्

परिरुद्धं च हठं पयोधरी तौ ।

तरसा निपतन् प्रविश्य पद्मपां

मकरन्देन महीतले निरासे ॥ १५३ ॥

कामारे यदि कुलटामिमां ^{६२}स्पृशेयं

गच्छेयं गतिमधमां शपे गुरुभ्यः ।

इत्युक्त्वा स तु कुपितो विलक्ष्येता

निर्यातः प्रकटितदुर्मुखो निक्केतान् ॥ १५४ ॥

प्रसङ्गतोऽथ प्रियंवुद्धरश्रिता

पक्षिद्विषं भर्त्सय मालतीमिति ।

समानयन्तां मदयन्तिकां शनै-

रूपप्रसुप्तस्य विटस्य सन्निधिम् ॥ १५५ ॥

61. विकृति स्मरेण. 62. कुलटा". 63. परमतोऽथ बुद्ध".

64. मासय".

लवङ्गिकाऽऽह तां सुप्तां प्रबोध्यितुमुद्यतां ।
 चिरमुद्रेजिता भर्ता क्षणं निद्रात्वसाविति ॥ १५६ ॥
 तव प्रतीपं हि लवङ्गिके वचः^{६५}
 तथैव गाढं मम कोपितोऽग्रजः ।
^{६६}सहासिकायां परमावचा^{६७} क्षिया
 रतिर्मुजंग्येव रहः कुतो नृणाम् ॥ १५७ ॥
 ननु प्रवादो नगरे वितुम्भते
 स^{६८} मालतीमाधवयोर्द्वयोरिह^{६९} ।
 इतीममाकर्ण्य विशङ्कितो गुरु-
 र्वचोभिरेतामनुदरन्तुदैः^{७०} ॥ १५८ ॥
 मयापि दृष्टं ननु शङ्करालये
 परस्परं प्रेम परार्थ्यमेतयोः ।
 प्रयाणमन्यच्च मयाधुना स्मृतं
 सुनिश्चितं कृष्णचतुर्दशीदिने ॥ १५९ ॥
 तस्मिन्दिने मम तरलुवक्षं गतायाः
 प्राणप्रदातरि शिरप्रतिपन्नसंज्ञे ।
 दिष्ट्वाऽभिवर्धितवती दयितं सखी ते
 तेनार्चिता च हृदयेन च जीवितेन ॥ १६० ॥
 इति तां ह्रयतीं स्मराकुला-
 मवतीर्णां स्वमनीषिते स्थले ।
 स्मयमानमुखी लवङ्गिका
 प्रकृतं प्रस्मरयन्त्यभाषत ॥ १६१ ॥
 फोयं जनः कुलयाक्षि कुतूहलं न-
 स्तत्कण्यतामिति लवङ्गिकयाऽनुबद्धा^{७१} ।
 प्राह स्म सस्मितमुखी स्मर तं स्मराभं
 नाहं क्षणेक्षितमसुं कलयामि नाम्ना ॥ १६२ ॥

(To be continued)

65. लवङ्गिके व तथैव. 66. सहासिका का वा is perhaps better than सहासिकायां. आसिका, sitting-Apte's Prac. Sk. Eng. Dic.

67. परमावचा. 68. न. 69. हयोरिष. 70. मनुजोदरः. 71. अनुबद्धः.

THE CARWAR FACTORY AND SHIVAJI

(B. G. Tasmasker, M.A., Ditt. Guog.)

[Continued from Vol. VI, Nos. 3 & 4]

7. *Hopes of peace and fears of disturbances in Karwar:—*The extract just quoted states also:—"We have had great rumour of late of Shivajee's intention to visit these parts. We desire to know if in case he should however should behave ourselves towards him and whether or no we may rely on his word." The Bombay Council wrote to Madras on the 3rd Sept. 1673. says :—

(Beginning of sentence omitted.) And partly by reason of cruell war and confusion in the Deccan and Mallabar factory from whence we expect our paper, for the factorys of Callicut and Billiapatam being so near the enemy, the natives are so overawed by their great power, that we expect but little assistance from them and the factories of Karwar have been hes(sic)idged and reduced to great necessity by some rebels, who have raised arms against the King of Viziapore and plundered most of those towns and robbed the merchants. Scavage's army also hath ransacked Hubbley, Callapore, and many other towns thereabout, and we are not yet assured whether our friends at Carwar are yet safe or no, to whose succour we have sent one of our frigates wellmanned, and hoped she arrived time enough for their succour, though the confussion have been so great as to trade."¹

This expectation of the invasion of Shivaji near about or against Karwar continued to be expected for a long time, partly on account of the local rebellions and difference between Adil-Shahi officers and partly on account of the illness and death of Ali Adil Shah II (24th Nov. 1672). While writing on the 23rd October 1673, to the Company, the Bombay Council says :—"Your factory at Carwar continues still under great troubles, by reason of the insurrection of the rebels, all trade in general being obstructed in these parts."² While writing to the Surat Council the Bombay Council has to say that "Carwar continues much disturbed and wee fear that they are yet closer besieged

1. P. R. Surat, Vol. 87, p. 53, dated 26 June 1672.

2. Original Correspondence, Vol. 34, No. 3872.

then ever they were for to this however wee have not heard from them since the "Revenge" Frigott arrived there—" But it was free from the fear of Shivaji for some time. The Bombay Council writing to Surat on 29th Sept. 1673:—"Naran Sinay bringeth certain news that the king of Vizapore is upon terms of peace with Sevagee."¹ Whether this fact of "terms of peace" was true or not, the war between Adil Shahi and Shivaji is said to have been a political war not only in the above letter, but also in a letter from Bombay to Musulipatam dated 7th October 1673 (F. R. Bombay, Vol., 6 p. 156). It is also in these letters that both Bijapur and Golconda gave supplies to Shivaji so that he may maintain his wars against the Moghuls. How to reconcile these two letters with the following is a question.

"Wee heare likewise that Sevagees forces hath had two great overthrowes by Bulloul Chaune and Serja Chaun, one at Bancapore and the other at Chandgarra, which is thought as the occassion of his retiring from these parts."² "Sevagee having lately employed his armies, in the Vizapore country hath not disturbed us."³ Again in a letter from Surat to Karwar, dated 2nd Feb. 1674 (S. F. R. Surat, Vol. 87, Fol. 103, part II) there is this reference:—"Sevagees late entering into those parts." Even denying these troubles of Shivaji, there were local troubles yet :—

"Wee—should be very glad that without any interruption wee might proceed on the management of our Honble. Masters affaires. As yet wee can enjoy noe peace here, our Governor and the rebels men often skirmishing with various success, and although the rebell hath lost one of the best castles he possessed, which is sunda and in it his wife taken yet not withstanding holds out the rest obstinately, soe that wee can see but little reason to hope for peace yett."⁴

Again in a letter dated 22nd April 1674 (F. R. Surat, Vol. 88, p. 129-131), there is a reference to troubles from Shivaji. But in this very letter occurs :—"God be praised that at length there is a period put to all our long and tedious rebellion here

1. Original Correspondence, No. 3870, dated 23rd October, 1673.
2. Carwar to Surat, F. R. Surat, Vol. 88, pp. 30-31, dated 17 Dec. 1673.
3. F. R. Surat, Vol. 87, Fol. 92 and 93, dated January 1674.
4. F. R. Surat, Vol. 88, p. 35, dated 14th Feb. 1674.

by the arrival of Abon Chawn Rustum Jeamah, to whom all these country's are given.—Wee are very willing to bee ridd of our souldiers;—wee have only reserved five English men to play great gunns upon any ocation, which wee should not have done but that wee cannot thinke the Hon'ble Companies house or estate at any time secure without them in this ill governed country where the Gouverneurs themselves are to(o) apt to play the rogu. And besides, wee heare that Sevaji is about a days journey hence, going to build a castle upon a very high hill, from whence if he be not prevented he may very much annoy these parts."

In short, there are hopes of peace and fears of disturbances both on account of the local circumstances and Shivaji's activities. But Shivaji soon became engaged in the preparation for his coronation and so Karwar enjoyed peace for the time being.

On account of the aforesaid two reasons, Karwar could not long enjoy peace.¹ "His several invades into the King of Vizapore country hath greatly prejudiced your affaires in your factorys in Carwar and Hubely—" "The war betweene the king of Vizapore and Sevagee still continues, but not vigorously carried on, the great Umbrawes who are neither friends to the king nor enemyes to Sevagee keeping it on foote out of policy and self-interest."² In short, there was great confusion in the Bijapore kingdom. And Shivaji decided to take advantage of this confusion by a clever stratagem. So, he offered to make peace with the Moghuls by important cessions :—

"Wee are glad to hear that the towne of Surratt is not apprehensive of any danger from Sevagee, there is a rumour, here alsoe of peace between Orem Zaeb and him but we give little credit to it for the Mogolls army hath lately fallen downe upon Cullen Bundy and hurat the poor Cassaus(? Kajan) houses there; with little other mishiefe to Sevagee or his

1. F. R. Bombar, Vol. 1, pp. 93-94, dated Sept. 1674; F. R. Surat, Vol. 88, p. 239-240, dated Karwar, 270 of. 1674.

2. Original Correspondence, Vol. 35, No. 4052, dated Swally Marine 9 and 11 Jan. 1675.

3. Original Correspondence, Vol. 34, No. 5906, dated 5th Feb. 1675.

country and tis said the army since is retired againe to some distance of and Sevagees people are returned to Cullean and hee hath a considerable army ready to invade the king's country againe, and if wee did not believe there was a good understanding bewixt him and the Governour of Surratt we should fear that he would take revenge on that place for we know not where els hee can goe to bear the charge of his army or gett plunder, havinge already robbed all the other places of note in his dominaions."¹

It is quite natural for the English of Bombay and Surat that whenever Shivaji made war preparations, they thought that he wanted to plunder places of note in the Moghul Empire. After all Shivaji's trick was found out.

"Wee advised that wee were in *hopes of a sudden peace* between the Mogul and Sevajee Rajah, but it hath proved only *Sevajees policy*, who held Bauder Caun, the kings Gennerall, in treaty of a peace while hee hath filled all his castles with corne and procurred a great summe of money from the King of Vizapore to carry on the warr, who (? Shivaji) threatened him (? Adilshah) otherwise to make peace with this King and carry on the warr against his country."²

But it is worthy of note that he continued these tricky treaty talks for a long long time and with success enough not only to befool the Moghul Viceroy but also the cleverest and most suspicious Moghul Emperor, Aurangzeb. This can be seen from the following quotations :

The Surat Council writing to Bombay on the 15th June says :—"Visiting Sied Mahmud the other day, he told us that Sevagi's vakeel had his articles of peace signed by the Mogull, which is now currant in towne. Pray enquire into this businesse of his ministers and advise us what they say."³

Bombay writing to Surat on the 1st July 1675, says :—

"Here has been a very great report of peace settled between the Mogull and Sevagee and it continues still much credited, and it is said that Sevagee is to deliver up all the castles and

1. Original Correspondence, Vol. 107, Fol. 68-69, dated 27 Feb. 1675.
2. Original Correspondence, Vol. 35, No. 4977, dated 25 March 1675.
3. P. R. Surat, Vol. 88, p. 67, dated 15 June 1675, Surat to Bombay.

country which he has taken from the Mogull reserving only Sallera (Sattara) and Mawbe(?-lee; the Mavala) and that he is to be the kings Deay of all his countrys of Deccan and that the present Governor of Junea (Junnar) is to come down to be Governor of Cullean Bimberly, but to this we give no certain credit till we hear further of it, and this is what offers at present from. (F. R. Surat, Vol. 107, p. 109)¹

Then Surat writing to Bombay on the 22nd July 1675, says:- "The Governour now declares there is noe peace between Sevajee and the King though the Articles were signed by the King and sent an elephant to Bawder Cauwne, and raised his Munsub for the good service he had done in making the conditions; but Sevajee hath baffled him (and, will stand to noe such Articles, contrived the deceit only to prosecute his conquest in the Vizapore territories."²

Soon thereafter "Sevagee hath laid seige to Punda with about 2000 horse and 7000 foott these six days, and it is thought by all that he will carry itt, for he is providing against the raines and designs to stay to starte them out, for wee heare that Mahmud Chaunc hath not above 4 months provision in the castle and he hath noe great expectations from Vizapore..."³ "Punda being not far from Karwar, the factors of the place naturally wanted to know your Honours etc. orders how to carry ourselves towards Sevagees forces if they should chauce to come this way." On the 20th April 1675 the Rajapore factors write "He hath some forces heare Raybagh, but wee have not newes certaine that its taken."⁴

"As to Sevajee, he setts all wheelles att worke, for while he is a prosecuting his designe att Punda, his forces that went aloft have plundered three great cityyes, one belonging to this kingdom named Etgerree, the other two hard by Bagnagurr (Bhaganagar) which is in the limitts of the King of Gulcundawes dominions. They have brought away a great deale of riches besides a many of rich persons which they have carried to

1. Ome Mss. Vol. 114, Sect. 4, p. 133, Bombay to Surat, dated 1 July 1675.

2. F. R. Surat, Vol. 88, p. 77, Surat to Bombay, dated 22 July 1675.

3. F. R. Surat, Vol. 88, p. 37, dated 14 April 1675.

4. F. R. Surat, Vol. 88, pp. 41-49.

Sevajee att Punda. His forces have robbed Cucullee and Veruda (in) the Portuguese territories and tis thought by all he will winn Punda Castle for he makes preparations to take up his winter quarters there. Patne declares his army to consists of 30000 men. Wee expect some of them every day here, for the people begin to come from Simisee (? Shiveshwar or Shirsee) already, which is not above two leagues of us."¹

At last, "Sevajee hath taken Punda Castle and hath put Mah(m)ud Ckaune in irons; with forcing him, he hath writ to the adjacent castles(s) to surrender to Sevajee, but none of them will adheare to him. In Smimeseer (Shiveshwar) there is about 3000 horse besides foot, which have laid seige to the Castle for this 15 days; 12 dayes agoe one of Sevajees Generalls came and visited Carwar to burne it, which he did effectually, for he hath not left an house standing. He pitched his tent at Carwarr where the Desie formerly dwelt. While he was here there was some letters past betwixt us. In his first he desired us to send some great man but he(sic) (we) did suppose it was to welcome him to Carwarr rather then out of any great secret he had to reveale and when wee desired to be excluded considering the inconveniency that might happen seeing he did not come to fight against the Castle but to plunder and away, he when he perused our answer writ a little hastily, wee might say rashly, for he showed more passion then witt, yett for all that, he had see much civility to goe away without attempting any thing against us. Wee was prepared as well as could be expected in such hard times, that if he should have proved otherwise then a friend might be able to give him such a salutation as would not be kindly taken."²

Only five days later, the Bombay Council writing to Rajapore factors say: "We understand that he has taken Pandah and made himself master of Carwar, except some few castles which he is now taking." Therefore, the Bombay Council writing to Karwar on the same date gives these instructions to the factors of this place:—

1. F. R. Surat, Vol. 88, p. 37-8, dated 22nd April 1675.

2. F. R. Surat, Vol. 88, p. 86, Carwar to Bombay, dated 8 May 1675.

"If Sevagee should take Punda and give any disturbance to the country towards Carwar, upon advice thereof and that he is near you, we would have you send some person out to him to acquaint him of the English factory there, and of the good correspondence and friendship between him and us, and to desire him to order his army to give no disturbance to the English or to meddle with any of the Company's goods, and in the meantime, we will hear your own endeavours to procure his protection and passport for you, and end it with all speed; however we would not have you trust to his friendship but secure all the Company's estate the best you can.

For when a rude army comes, they regard not what they do, neither will they know friend from foe. The President would have you keep the wild bull until the Europe ships arrive, with you and then send him up by one of them. The foregoing lines we designed for you by return of the Cossetts, but before we had finished them, yours of 8 May came to hand, by the Solemnity, whereby we understand that Sevagee has taken Punda and burnt Carwar. We do by no means approve of your proceedings in not going Sevagee's General a visit when he came to Carwar; and we are of an opinion it will be ill resented. We would have you carry yourselves very civilly and courteously to all Sevagee's Generals and ministers of State, for in all likelihood he will make himself master of all these places, and then it will be our interest to gain their favour. You must govern yourselves with prudence, for as you must not disoblige him. So on the contrary we would not have you trust him no more then necessity requires; and to the end that you may be the more secure from his force, we inclosed send you a letter to Sevagee and another to any of the Generals, desiring them that none of their army give us any trouble or disturbance, which you may deliver as you see occasion."¹

All the above is confirmed by the Rajapore factors writing to Bombay on the 21st May, 1675 :—

"Punda was taken by the Rajah some days since. He put all he found in it to the sword except the Governor Mahmud

1. Orme Mss. Vol. 114, Sect. 4, p. 112, Bombay to Carwar, dated 13 May 1675.

Chaun who saved his own life and four or five more by promising to bring into the Rajahs subjection all these partes belonging to the King. Ounkeielah and Semaseer Castles are likewise taken; Cuddarah only stands out, but its daily expected newes will come of its being likewise taken. He is now master of Carwarr...they here threaten Goa very much and its taulked that the Rajah will next sett upon it."¹

8. *How the Karwar factors acquitted themselves on this occasion is described in the following letter to Bombay :—*

"Wee are come now to acquaint your Honours of the great successes Sevajee hath had in these parts, for he is master of all as far as Anchola, which he did not gett by his vallour but for his money (except Punda). Robert Jones and Edward Austin went and gave him a visit after he was in possession of Carwar (when he had taken Punda Castle Natt Chaun Governour of A(n)chola made himself chiefe of all these places), Mahmud Chaun being in irons, Sallick Mahmud Governor of Carwarr place by Mahmud Chaun, Natt Chaun displaced and put it on Colle Chaun when Sevajee had taken Pundah, wee concluded in a short time he would be master of all the rest, therefore desired Natt Chaun to order his Governour to deliver us up a ship that lay under the castle with some gunns for the moneys was lent Abne(? Abu). Khain and Goindron on account customes. Wee had some gunns in pawne for Goindrons debt, which Mahmud Chaun forced from us (this he would not heare of see that wee are in great likelyhood to loose our money, for they discoursed with the Rajah (Shivaji) about it and he gave us little encouragement to believe that he would discount it in our customes). They acquainted him of the particular summer.

Wee desired to know of the Rajah what customes wee must pay here, for we did acquaint him what wee paid under the Moores, but was answered the same which your Honour &ca made with him at the settling of Rajapore and that wee must live under the S(a)me privilidges. The copy of the Articles wee desire your Honours &ca, to send us. Wee doe not know whether Sevajee means not to take custome att Cuddora, for it

1. F. R. Surat, Vol. 88, p. 61, Rajapore to Bombay, Dated 24 May 1675.

was included in the Mores time; we paid 5 pagodas 6 Jetts, per 100 oxen there. If your Honour &ca., settles the customes of Carwarr it would be very beneficiall to our Honble Masters, if we should have occasion to trade to any other of his ports, that wee pay noe more custome then this here."¹

And writing to Surat, they say :—

"Sevajee hath made a thorough conquest of the country hereabouts. Robert Jones and Edward Austen went and visited him, as to the discourse they had with him about the Company busines, wee refer your worship and to our other Government (i) which wee thinke is something satisfactory to acquaint how affaires are with us at present."²

And the Rajapore factors confirm the above—"Sevagee Rajah hath now taken all belonging to the king of Veasapore in Cankron." (F. R. Surat, Vol. 88, p. 62 dated, 31 May, 1675.) Now Shivaji's policy had been found out by some, it is clear from one above quotations (Orme Mss Vol. 114, Sect. 4, pp. 110-12, dated 17th May, 1675) that Shivaji continued befooling the Moghul Viceroy of the Deccan. It was only on this account that the Bombay people could say "there is a rumour much confirmed here of peace betwixt the Moghul and Sevagee and may give credit there unto—"

To the snub administered to them by the Bombay Council, the Karwar factors replied on the 9th June, 1675 :—

"Wee crave your Honour &ca, pardon is not explaining ourselves better as to the perticuler circumstances about Sevajees Generall that came to Carwar, but now shall acquaint your Honour &ca to your more fuller satisfaction and then shall refer ourselves to your more charitable censure. When his Generall visited Carwarr, which was about 5 dayes before Punda was taken, wee had certaine newes that Bulleille Ckaune was within 2 dayes jorney of Punda and that Sidde Mursudes (Munshid) sonne to whome the country was given did follow with a very formidable army soe that to all outward appearance itt seemed very probable that Sevajee would have broke up his seige. Upon this report wee was very circumspect whatt wee did, and that if

1. F. R. Surat, Vol. 88, Carwar to Bombay, dated 25 May 1675.

2. F. R. Surat, Vol. 105, Fol. 304, Carwar to Surat, dated 31 May 1675.

wee should have visited his Generall the Moortes would have resented it to our Honble. Masters prejudice. But Bulleile Ckaun, contrary to all peoples expectations, received a present from the Rajah of 50 thousand Pagodas as not to impend his proceedings, and that Sevajee should not molest his territoryes, soe wee suppose the Rajah will favour his treason sow farr as to reserve him for his last and sweetest morsell. These were the reasons which did prompt us to doe what wee do, but wee hope your Honour &c. will not judge of our actions according to the event of thinges, for wee shall doe nothing which in all probability may not consist with our Honnoble Masters interest. We acquainted your Honour &c. in our former letters that in all likelyhood Sevajee would take Punda Castle; our reasons was because noe hopes of succour was expected before the rains were over, and wee could have noe certaine newes of Bulleile Ckaunes coming till he was soe neare as is above mentioned, with forces sufficient to have frustrated his designe.

(S)—The two letters one to Sevagee and the other to the Semidar (Jamidar) of Punda wee have received and shall keep them by us till wee have occasion to make use of them.”¹

(To be continued)

1. F. R. Surat, Vol. 88, p. 71, Carwar to Bombay, dated 9 June, 1675.

THE DATE OF THE BHĀRATA BATTLE.*

By Prof. H. G. Seth, M.A., Ph.D. (London)

It is generally believed by scholars that the kernel of the Mahābhārata epic has a historical background of a conflict between closely related Aryan tribes. But not only the historical nucleus but even the date of the Bhārat battle is yet so uncertain. Four methods have been employed to fix the date of this important battle : (1) The post-Mahābhārata genealogical lists of the kings given in the Purāṇas. These lead to very uncertain results because of the doubtful nature of these genealogies, where contemporary personalities and dynasties are so often treated as successive, and also because of the doubtful reign-period assigned to different kings and dynasties. (2) The Vṛśāvali lists of teachers given in the Vedic literature. Similar difficulties arise in case of these as in the case of the royal dynastic lists in the Purāṇas. (3) Astronomical data, which is of a very highly speculative nature. (4) Evidence deduced from the growth of the Indian civilisation and literature. Here too the remote antiquity popularly assigned to the early Indian literature makes the task difficult. But it may yield result which may be of some value in this connection. Max Müller on the basis of this evidence divided the Vedic Period into four, that of the Sōtra literature, 600-200 B. C., the Brāhmaṇas, 800-600 B. C., the Mantra period, including the latter portions of the Rigveda, 1000-800 B. C., and the Chhandas, covering the older and more primitive Vedic Hymns, 1200-1000 B. C.¹ This view-point has been maintained by several other eminent scholars. As Berrigdale Keith remarks, "the older Upanishads can be dated as on the whole not later than 550 B.C....It is not likely that the Brāhmaṇa period began later than 800 B. C., and the oldest hymns of the Rigveda, such as those to Usas, may have been composed as early as 1200 B. C. To carry the date further back is impossible on the evidence at present available, and a lower date would be necessary if we are to accept the view that the Avesta is really a product of the sixth century B. C., as has been argued on grounds of some though not decisive weight ; for the coincidence in language between Avesta and the Rigveda is so striking as to indicate that the two languages cannot have been long separated.

* This paper was read before Eleventh All-India Oriental Conference, December 1941 (Hydrabad).

1. Cambridge History of India, Vol. I, p. 112.

before they arrived at their present condition".² Macdonell also takes the period of the Brāhmanas as about 800-500 B. C.³

Now as regards the Mahābhārata epic, the earliest references to it are to be traceable only in the literature of the fifth and the fourth century B. C. As Winternitz remarks, "An epic 'Bhārata' or 'Mahābhārata' did not exist in the Vedic period and there is no certain testimony for an epic Mahābhārata before the fourth century B. C."⁴ Hopkins also suggests that there is "no evidence of an epic (Mahābhārata) before 400 B. C."⁵ Macdonell too concludes that "the original form of our epic came into being about the fifth century B. C."⁶

The absence of any reference to the Mahābhārata in the Pāli Tripitaka, which forms the earliest strata of the Buddhist literature, also seems to support the conclusion to be drawn from the Brahmanic literature that the Mahābhārata epic did not exist before the fifth century B. C. As Winternitz observes, "In the Tripitaka, the Pāli-canon of the Buddhist, the Mahābhārata is not mentioned. On the other hand, we find, in the oldest texts of the Tripitaka, poems after the style of the Ākhyānas with which we become acquainted in the Brāhmanas as a preliminary step to the epic. The Jātakas, whose metrical portions (the Gāthās), belong to the Tripitaka, betray an acquaintance with the Kṛṣṇa legend, but not with the Harivaṃśa and the Maṇṣalparavaṇ of the Mahābhārata. The names occurring in the Jātaka-book, Pāṇḍava, Dhanañjaya, Yudhiṣṭhira (Yudhiṣṭhira), Dhatarāṣṭha (Dhṛtarāṣṭra), Vidura or Vidura, and even the narrative, appearing in this work, of the self-choice of a husband, and the five husband-marriage of Draupadī, bear testimony only to slight acquaintance with the Mahābhārata."⁷

As regards the Bhārata battle itself it does not appear likely that it took place much before the fifth century B. C. Though in the whole of the Vedic literature there is no reference to this

2. *Ibid.*, p. 113. "The Age of Zoroaster and Rigved." (Nagpur University Journal No. 7). I have tried to show that certain Rigvedic hymns may refer to the events of the 6th Century B. C.

3. History of Sanskrit Literature, Chap. VIII.

4. A History of Indian Literature, Vol. I, p. 474-5.

5. The Great Epic of India, P. 400.

6. A History of Sanskrit Literature, P. 285.

7. A History of Indian Literature, Vol. I, p. 471.

battle, yet from the manner in which the names of the individual heroes occur, C. V. Vaidya rightly concludes that "the Mahābhārata war took place about the time when the Brāhmanas were being and had partly been composed. The Brāhmanas contain no direct reference to the great war no doubt, but this is only a negative argument. For there are other indications which show that the war must have taken place about the middle of the Brāhmaṇa period. The older portions of the Śatapatha Brāhmaṇa speak of the Kurus and Paśchālas as two flourishing communities. The later portions have a direct reference to Janamejaya-Pāriksita and his brothers Śrutaseṇa, Ugraseṇa and Bhīmaṇṇa, the great-grandsons of Arjuna. These facts would lead us to think that the great war must have taken place in the interval. We have again the direct mention of 'Kṛiṣṇa-Dēvaki Putra' as a teacher of Vēdānta in the Chāṇdogya Upanishad. Vyāsa lastly is mentioned as a Rishi in one of the Pāriśiṣṭas of the Kāthaka Brāhmaṇa of the Black Yajur, though we have no mention of him earlier."⁸ Hopkins also observes that "the heroes of the epic are particularly mentioned in the (Śatapatha) Brāhmaṇa, and indeed in such a way that Janamejaya, prominent in the epic, is treated as a recent personage by the authors of the latter part of the Brāhmaṇa."⁹ As discussed above, the later period of the Brāhmaṇas and the beginning of the Upanishads will fall about the sixth century B. C. Thus, it seems very likely that the Bhārata battle itself took place about the sixth century B. C.

The Tibetan version of the Vinaya-Piṭaka, Mahāvagga, VIII, 1, found in Kah-Guyr refers to a king Pukkusāti of Taxilā, contemporary of the Buddha, who was harassed by the Pāṇḍavas.¹⁰ Who these Pāṇḍavas were, it is difficult to say. They may be great five Pāṇḍava brothers themselves, whose conquest towards the north-west brought them in conflict with Taxilā. Or the reference here may be to Janamejaya, the great-grandson of Arjun, whom the Mahābhārata seems to represent as having conquered Taxilā. If so, this stray reference to the Pāṇḍavas in this Tibetan text would support the view that the Bhārata battle took place about the sixth century B. C.

8. The Mahābhārata, A Criticism, p. 69-70.

9. Cam. History of India, Vol. I, p. 252.

10. Proceedings of the Third Indian History Congress, p. 342.

In the Pali literature Pukkusāti, King of Taxilā, is spoken of as a contemporary and a friend of Bimbisāra, king of Magadha.

REVIEW

Alaṅkāratnākara of Śobhākaramitra (लोभाकरकृतः अलङ्कार-
संग्रहः) Edited by Prof. C. R. Devadhar, M. A. Size 7-2" x 4-8." Pp. XVI + 226 Price Rs. 3. Published by Oriental Book Agency, Poona. 1942.

Prof. Devadhar deserves compliments for this *editio princeps* of an important Sanskrit work on Rhetoric of about the 13th century A. D. The Alaṅkāratnākara had long since fallen into unmerited oblivion but eminent Rhetoricians like Appayya Dīkṣita and Pandit Jagannātha have often referred to, nay, in a few cases even adopted the views propounded therein by Śobhākara.

This carefully prepared edition is based on an extremely corrupt single MS. in the Government Collection of MSS at The Bhandarkar O. R. Institute. But the editor has spared no pains to present as accurate and reliable a text as possible by utilizing all the material bearing on it, available at the Bhandarkar Institute. He has described it in the Preface to this edition. It would have been better had the MSS been described in a systematic manner, adopted by all good editors. A separate list of emendations which the editor was forced to make in the text has been given for ready reference, after the Introduction.

The Introduction deals with the date of the author and the four parts of the work viz. the Sūtras, the Vṛtti thereon, the Illustrative stanzas (634) drawn from varied sources and the Parikara stanzas. It explains with the help of six concrete illustrations how Śobhākara was a fearless rival of Rājānaka Ruṣyaka, the author of Alaṅkārasarvasva, whose views he has refuted in many places in his work and was himself severely criticised by Jayaratha, the commentator of the Alaṅkārasarvasva. In Dr. S. K. De's opinion Śobhākara was a comparatively recent author and belonged to a period earlier than the end of the 16th century (Sanskrit Poetics I. 319). But Prof. Devdhar has, with convincing evidence, assigned Śobhākara to a period extending from the latter part of the 12th to the early part of the

13th century. The peculiar views held by the author about the nature of an Alankāra, Samerṣṭi and Saṅkara and his unique position in the field of rhetoric are also clearly pointed out.

The text is nicely printed and corner-citations to Sūtras are given on each page and the names of the Alankāra are also given on alternate pages. The utility of the edition is further enhanced by the addition of four alphabetical Indexes to (1) the Sūtras, (2) the Illustrative stanzas (many of which are traced to the sources or earlier works on Alankāra in the foot-notes), (3) the Parikara Stanzas and (4) the Alankāras treated of in the text.

Information recorded by Dr. S. K. De on pp. 279 and 319 of Sanskrit Poetics I, clearly shows that more than one MSS of the Alankāraratnākara do exist. The editor should have explained why he was forced to have recourse to a single corrupt MS only. Had the other MSS been used, perhaps the number of emendations would have been reduced and the Prakṛit Illustrative Stanzas (170) could have been given in more readable form. Considering the large number of misprints or irregularities in the Prakṛit stanzas such as एजे लि (179) for एजे लि, जोण्डी (203) for जोण्डी, भरिम (177) for भरिम, हिमभरवदवगि° (169) for हिमभरवदवगि°, कलसिअत्त (19) for कलसिअत्त, the impression is inescapable that either the book is hurried through the Press or the Prakṛit stanzas have not received as much attention as was necessary.

But on the whole Prof. Devadhar has acquitted himself very well. It is hoped that he will soon bring out a learned treatise on the Alankāra Controversies to which he has referred at the end of the Introduction to the book just reviewed.

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participator at the sacrifice.³⁰¹ Gradually however the post of a Surgeon was considered low. Ashvins who are on equal footing with other gods in R̥gveda become Śūdras because they frequently move among men.³⁰² They knew the art of rejuvenation and substituted artificial limbs. Tandyā recognises the skill of Atharvans in medicine. Substitution of the scrotum of the ram was resorted to to gain virility.³⁰³ Royal says 'Egyptians possessed a wide knowledge of practical Botany and their vegetable drugs were numerous and efficacious, some which they obtained from India.'³⁰⁴ Administration of medicine with the help of magic is very common.³⁰⁵ It is likely that a good deal of knowledge concerning the use of herbs was received from the Non-Aryan tribes. That is why a physician's profession was looked down upon. Witch-craft and sorcery, specially developed by Rākṣasas, Piśāchas and Yakṣas, is the science of medicine under disguise.³⁰⁶ Antidote to snake-bite and poisoning is discovered.³⁰⁷ Four varieties of leprosy are noted.³⁰⁸ From the relation between heart and gold we can infer that it was given internally to cure the diseases of heart.³⁰⁹ Sand bags were used to stop bleeding. The value of out-door life in treating tuberculosis was fully realised.³¹⁰ Sterility was treated.³¹¹ Charaka and Sushruta advise dissection of human body. Yoga-philosophy had a physical side. Without a sound knowledge of nervous system and physiology it could not have made any progress in making the body perfectly healthy by means of breathing and other exercises.³¹² Sulabhā by Yogic powers entered the body of Janaka who at once felt her influence. Vipulā, a disciple of Devasharmī pervaded the body of his preceptor's wife when the latter was inclined to commit adultery with Indra. He controlled all her movements and thought and thus saved her from ruin. Vidura merged his individuality into Yudhiṣṭira's and died. The latter felt himself stronger as a result. Assuming different forms and motion through space was possible for Yogins. Physiognomy is fully developed as a science in the epics.³¹³

Atharvaveda names more than a dozen species of snakes.

Zoology

The dove, the hawk and the owl are the birds of ill-omen. Rāmāyaṇa classifies them according to their flying capacity.³¹⁴

Horses and bulls were first to get full attention as they were

closely associated with human activities in every walk of life. Ashvins are the oldest veterinary experts. In the epic period, king Nala is called अश्वकोविद्. He was noted for his horsemanship, king Shalya is another example. Nala and Nakula are also specialists in Ashva-shastra. Bhima had studied the bul and the elephant.²¹³ The horse of Sind is famous in Vedic and epic literature.²¹⁴ The dog was a closer companion of man in the Brāhmanas than in later times.²¹⁵

The world is divided into Dvīpas and Varṣas. Each Dvīpa is covered on both the sides by an ocean. Jambu is the smallest in extent, the second Dvīpa is double in diameter of the first. Third is double of the second and so on. Varṣa is a sub-division of Dvīpa. Every Dvīpa contains seven varṣas, marked off by six mountains.²¹⁶ The earth is covered by seas, the seas are encircled by Tamas, which again is enveloped in Fire. Space is infinite. Even the gods are ignorant of its magnitude. God alone may know it.²¹⁷ Seven aerial regions lying one upon the other have their respective functions.²¹⁸

The Brahmanas know that there are maleficent and beneficent powers which are to be counteracted and to be pleased by different rites. The theory of Karma has not yet become complex. Predestination has not cast its gloomy shadow over human life. Freedom of will is the sheet anchor of Upaniṣadic philosophy.²¹⁹ Predetermination, Indeterminism and freedom of will are all voiced in the epics.²²⁰ The theory of eternal flux and continuous growth is alluded to.²²¹ The philosophy of Yājñavalkya approaches Nihilism of Budha.²²² He becomes the exponent of Sāṅkhya system in Mahābhārata. The roots of the philosophy go back to R̥gvedic period.²²³ Time, Nature, Predestination or Chance is imagined to be the prime mover. Complete bifurcation of body and soul is the prevailing idea. The word Ātman which meant a living body becomes now pure spirit. Brahman is conceived to be Finite and Infinite, Manifest and Unmanifest.²²⁴ The doctrine of Māyā (Nescience) is the inevitable outcome of Sāṅkhya philosophy. Jābali expounds materialistic view. He is condemned by Rāma. A hedonist is put on the same level with Budha.²²⁵

Nahuṣa discusses the comparative merits of truth, charity and non-violence. He points out that absolute gradation is not possible. One may be superior to another according to the data of a particular case. Religious conduct is associated with virtue, nonviolence and prosperity. Others say it consists in obeying the injunctions of Śruti; but everything in life cannot be governed by Śruti. It is pointed out that the function of religion is to make the life of man orderly. Religion, therefore, changes.¹²⁸ The idea of relativity is here duly recognised. It is absent in Brahmanas. Formation of a perfect character is put highest elsewhere. It is to be built up by practising universal love, charity and good acts.¹²⁹ Bodily torture would not yield merit, still its value in atonement of sin is admitted. Confession in public reduces sin.¹³⁰ A man's action is judged according to his caste. Begging in the case of a Kṣatriya, is a great sin, whereas it is not reprehensible if a Brahman does it.¹³¹ A man is restrained from doing wrong for three reasons (i) the fear of society, (ii) the fear of the laws of state, (iii) the fear of punishment after death.¹³² The first was more effective in the early period owing to solidarity and homogeneity of social unities. The law of Karma is systematised. It is not permissible to wash off your sins and throw them on your enemy's head. The rites, having sinful ends, are at a discount. The growth of humanitarian feeling is already noticed.¹³³ It is assumed that man is responsible for his acts normally though technically there is a difference of view on this point. An ordinary man has to follow the practice of forefathers and the virtuous in society, who are safe guides. Individual conscience is not raised to the level of Deity. Conscience of perfect men alone is infallible. They are a law unto themselves.¹³⁴ Faith alone will not save. It must be joined with good acts.¹³⁵ A small gift (from wealth righteously earned) is more precious than the performance of Ashvamedha with booty.¹³⁶ Another guide in ethics is 'Do to others as you wish to be done by them.'¹³⁷ 'Do that to others which others will not be able to do to you.' is the formula of Brahmanas. Sexual morality of the epics is on the whole the same as Brahmanas.¹³⁸

'Ten organs are priests ; their objects are the fuel sticks.

Psychology The functions of organs are oblations offered into Āhavanīya (mind). Vāchaspati (Deity of Speech) is born out of this sacrifice.

In other words language is produced by mutual action and reaction of the various functions and mind upon each other. Mind is divided into two parts-static and dynamic. Speech is said to be superior to dynamic mind as it requires the help of words for its motion.³³⁰ (When mind is fully developed it can dispense with speech.) The theory of knowledge is opposed to intuitionism. Mind claims superiority over senses. They contend that it is powerless by itself and it has to accept knowledge of things conveyed by them. All activities of mind in waking and dreaming states are wholly dependent on them. They support life when persons lose their mind. Mind would be non-existent without them. All knowledge is empirical.³³⁰ Sacrifice was the centre of culture. Learned men assembled there and held discussions on problems-theological, metaphysical and linguistic.

The art of debates and the science of logic were cultivated and rules were laid down to regulate the

Science of Logic debate between the two parties. Assemblies at the court of Janaka excited jealousy in

the mind of other kings. Dialogue between Aṣṭāvakra and his rival reminds us of the old debates. There were also spiritual mediums who delivered esoteric knowledge in trance.³³¹ Sometimes foolish questions are gravely discussed, e. g., Why hair grow first on the head ; why men have beard and women are without it ; why teeth fall and grow again ; how does a sacrificer reach heaven ? What is his ladder ?³³² Semantics and etymology often formed subjects for discussion.³³³ Some people made it their profession to go about and earn descent living by their skill in debates.³³⁴ They are the sophists of India. In architectural skill the Āryans were far inferior to Asuras and Rākṣasas. The latter lived in fortified cities. The credit of building a unique assembly-hall belongs to Mayāsura. The skilled workers were all Asuras.³³⁵ The material used for fresco painting was kept secret by them. Big cities are unknown to Brah-

manas. They are the out-come of settled conditions in society. Ayodhyā was 96 miles long, 36 miles broad with roads well laid out. Principal streets were daily watered and flowered. It had several public gardens and groves of mango trees. The palace stood in the centre from which roads ran in four directions. Lankā was more gorgeous than Ayodhyā. It had buildings of seven and eight stories with pavements of crystal.

Ritual furnished amusement from Rigvedic times. The dialogues between Yama and Yami, Indra and the rival gods and Urvashi and Pururavas must have been staged by priests and nobility during the sacrificial recess. Mahāvrata is a musical pageant. Like ancient Grecians we note a grave and austere note running through their myth. Almost all sacrifices were accompanied with music-vocal and instrumental.³⁴³ Krishna witnessed a dance and play in Arjuna's company at the festival of Raivataka. Young princesses were given instruction in music and dancing by tutors. Women dancers were usually prostitutes and slave women.³⁴⁴ The Aryans learned much from Gandharyas, Yakshas, etc., who had made greater progress in these arts. Hanumat witnessed an expert dancer (woman) sleeping in a dancing posture at Ravana's palace.³⁴⁵ Women played their part themselves. It was considered reprehensible to exchange dress at sports.³⁴⁶

A chariot was protected by four guards. Two looked after horses, others protected the chariot's sides. Each tribe used its distinctive banner and standard. Chief warriors chose their own Dhvaja. Some used in Bharata war are-Lion's tale, five stars, lotus, after with a gourd and bow,³ serpent, bull, bear, swan, sharabha, vulture, moon with stars.³⁴⁷ The fighting units were arranged in different positions to suit the strength of the army. A small army fighting against odds formed itself into needle position.³⁴⁸ Besides various weapons the army had-Boiling wax, raw sugar, sand, explosives, jars full of serpents. The elephant's body was covered with a leather armour. It had two drivers, two archers, two swordsmen and a man with a trident. Investiture

of a general was performed with great pomp like the coronation. The general addressed his soldiers before the fight commenced.²⁵¹ Signal was given by blowing the conches to commence the operations.²⁵² Musicians inspired the warriors by war-like songs and music.²⁵³ If a Brahman appeared in the middle of the two armies desirous of bringing peace they stopped fighting.²⁵⁴ (Bratman is a white flag of peace.) Alliances were sanctified in presence of sacred fire, the parties taking mutual oaths. Certain conventions were laid down for guidance of combatants in war-i. A fight was fair if carried between two persons whose equipment was similar; ii. use of poisoned arrows was forbidden (Poisoned lances were allowed); iii. the fight stopped when signal to retire was given; iv. A soldier without arrows, one with a broken armour and weapons, one who gave up arms and one who fled away, were not attacked.²⁵⁵ Silk bandages soaked in oil along with ghee were kept ready to dress the wounds. Wives and mothers of soldiers were pensioned.²⁵⁶ When the city was besieged the following measures were taken: The bridges leading to the city were cut off and the ferry service stopped. No one was allowed to enter or leave the city without a passport. Actors, singers, beggars, eunuchs and drunkards were sent out of the city. Suspects were kept under safe custody. The acrobats, gymnasts and magicians kept up the spirit of citizens by their feats. Liquor shops were closed.²⁵⁷ The ditch was strewn with pointed iron bars and dangerous creatures. An allowance for active service was paid to soldiers and arrears were cleared. The country round the fortified city was made unfit for habitation by polluting the water-supply and cutting down trees. When the enemy was very strong whole villages were deserted and the standing crops destroyed.²⁵⁸ The envoy from the enemy's camp was in no case to be killed. If he were found impudent he might be whipped or disgraced in some other way.²⁵⁹ Flight from the battlefield was considered ignoble. Death, without being hit by weapons, deprived a man of good worlds after death.²⁶⁰ Bond of loyalty among the members of a clan was very strong. Seven hundred followers of Shalya sacrificed their lives on the battle-field after the death of their chief by making a desperate attack.

In extremity of distress men and women practised self-immolation. The origin of Sater can be traced to this practice. It was resorted to for winning over or persuading one's friend to one's point of view. Fire, water, poison and rope were the usual instruments. Sitting in a fixed posture was considered more heroic.³⁰⁰ Bāṇa's tirade against it proves that it was held to be quite legitimate in old days. Brāhmanas do not show any trace of this practice.³⁰¹

The corpse was dressed in silk and garlanded. The procession (in the case of Āhitāgni) was headed by all sacrificial implements and the sacred fires. The priests followed. The corpse was borne by men in the centre. It was accompanied by the wives of the deceased and their female friends who were fully decked. The priests chanted Sāmans which were confused with the weeping of the women. Some wives entered the sacred stream instead of resorting to fire. The funeral of Rāvana tallies with that of an Āhitāgni. The cow is duly consecrated and spread over the corpse limb by limb.³⁰² Daśaratha's corpse was kept in oil for about a week till Bharata arrived. The elders came out of the house first, the youngsters following. When the procession returned the order was reversed. The deceased is looked upon as an offering to the sacred fires. The body of Yögins was not burnt.³⁰³ Ait. Brāhmaṇa prescribes a rite (Pālāsha Vidhi) when the body of the deceased is missing. A wooden statue of life-size is prepared and the usual ceremony is gone through. Loss of bones of the deceased deprived him of good worlds.³⁰⁴ The burial of bones was performed in a special cemetery.³⁰⁵ Culprits were hung on trees at the cremation ground and remained there without any funeral rites.³⁰⁶ From the account of Kichaka's funeral it appears that the favourite object of the deceased was originally sacrificed on the same pyre. It was customary to decorate the pyre of the warrior with the weapons.³⁰⁷ Funeral rites continued for a year. New sacred fires were generated and various gifts were given to the Brāhmanas. It was believed that the gifts would make the position of the deceased comfortable in the next world. Absence of the funeral rites was a serious misfortune.³⁰⁸

Exogamy was current among Vedic people. Sāpindya terminated with the fourth ancestor and sometimes with the third.⁷¹⁰

Marriage

The interpretation varied in different provinces.

Political marriages with non-Aryan tribes increased during the epic period.⁷¹¹ Ravana is a Rākshasa through his mother. Kubera, his step-brother had an Aryan mother. A king (Riksha) of the lunar race married the daughter of Takshaka (Naga chief).⁷¹² Out of the eight forms of marriage Paishācha and Asura were condemned. In actual practice many marriages were contracted on a financial basis. Beautiful maidens were a great asset to their tribes and parents. Yādavas were blamed for their excessive greed on the eve of Subhadrā's marriage. Gāndharva form of marriage which was commended to Kshatriyas, was borrowed from Gandharvas as the name itself indicates. Svayamvara is a special type of Gāndharva. It has two varieties. In the first the girl was allowed full freedom to choose a husband from among those invited for the purpose. In the second a test was prescribed. Anybody belonging to a good family could get the hand of the bride if he passed it. Many a time an inter-tribal marriage marked the termination of a tribal feud. Feudatory princes or weak tribes saved themselves by giving fair maidens in marriage to the supreme power as a tribute. (Rajput princes continued this tradition by giving their daughters to Moghal Emperors). The ratio of age, between the bride and the bride-groom recommended by Manu was certainly not observed during the pre-epic period. Even during the epic it might have been observed by some Brahmins only. All Kshatriya maidens attained puberty before marriage. The marriage was consummated immediately after the ceremony.⁷¹³ Besides regular marriages women belonging to Shudra caste were kept for enjoyment. Prostitutes on contract for a fixed period were also available.⁷¹⁴ Marriage is a sacrament. The orthodox view is that the girl can be given only once. The idea of purchase is deeply rooted.⁷¹⁵ The auspicious constellation for marriage was Uttarā Phalguni. The festival commenced three days early on Maghā. Shrad̥dha was offered to the manes and a simple sacrifice was performed. Sacred fire was the holy witness in whose presence the bride-groom took a solemn oath to protect and maintain the bride and share his prosperity and religious

merit with her. Gārhapatya fire was kindled and worshipped by the pair every day until death.³¹⁶ The procession from the bride's house to her new home is beautifully described in Āsh-Gr. Sūtra. Laws of eugenics were observed at the time of selecting a husband or a wife. Evil effects of matches contracted in violation of these laws are described.³¹⁷

Women enjoyed more freedom in some provinces than in others.³¹⁸ In the pre-epic period the custom of purdah was unknown. Women took an active part in agricultural operations and sacrifices. In Rīgvedic period some women fought on the battlefield and composed holy hymns.³¹⁹ Women philosophers like Gargi and Sulabhā had enough courage to challenge the greatest philosophers of their day in a public assembly. Women were best fitted for the work of mediumship in spiritualism.³²⁰ Women like Sulabhā and others remained life-long maidens, leading a life of wandering ascetics. Marriage was believed to make a man or a woman perfect; without it he or she remained imperfect.³²¹ Gargi contracted a marriage lasting for a night to escape this technical difficulty. When the ideal of ascetism got the upper hand there was no necessity to go through this formality. Salvation was secured without marriage.³²² A maiden was to wait for three years after puberty. If the father failed to find a suitor for her she was at liberty to choose anyone she liked.

Shakuntalā and Satyawati dictated their own terms before making an engagement. This freedom was not however exercised by all. The moral influence of a woman on the life of man was fully appreciated. It was the duty of men to honour them by giving ornaments and other accessories. 'Gods reside with pleasure in houses where they are respected.' All pious works yield no reward where they are ill treated. If a woman is protected and restrained she becomes glory itself.³²³ The picture of a house-wife is equally glorious in the earlier age. They believed with Nietzsche that slavery was the only condition under which weak-minded men and especially women flourish. Ethics for women is different. 'She is for God in her husband.' Service of her husband is her sacrifice, penance and Shrāddha. Women enjoyed immunity from capital punishment like Brah-

mans and children. She could be expelled from the house if found guilty of faithlessness. Whipping and segregation of the wife for some period are permitted to the husband. An evil-tongued wife may be deserted.³⁶³ An ideal house-wife was expected to be up and doing, looking to the comforts of servants and guests. She practised economy and managed the finances of the house-hold. She was to be genial, smiling and mute in the presence of strangers. Spending too much time in gardens or in idle gossip with other women was not in her line. She avoided meeting alone her stepson. Excessive inquisitiveness was shunned by her as it was injurious to her chastity. She did not even observe closely the sun, the moon and a male tree ! She observed the rules of *Purdah*.³⁶⁴ System of polygamy and fear of *Vargasukara* are largely responsible for these rules. The class of slaves had become numerous. Slaves were closely associated with household affairs. The lot of king's wives was indeed pitiful. The favourite wife wielded great power over the king. This gave rise to jealousy, hatred and intrigues. The position of the favourite was very unstable. She was ousted the moment the king sighted a new star. *Vātsyāyana* quotes cases of murders in the harem in the post-epic period. *Kautilya* gives various precautions to be observed by the king for his safety in the harem. The situation was not so dangerous in the epic times. The *Brahmanas* sanction only three wives for a king. The favourite queen was not crowned. The discarded one was the third.³⁶⁵ With the growth of prosperity the life at the court became more luxurious and at the same time vicious. The number of inmates at the harem multiplied fast.³⁶⁶ At the royal weddings thousands of slave women were given as a gift by the bride's father. Besides these, there is a class of women arising out of mixed marriages and illegitimate issues, leading an independent life. They were experts at toilette, singing, dancing and the art of decoration. Both *Damayanti* and *Draupadi* served in this line in days of adversity. The institution of prostitutes was recognised and controlled by the state. They had to put in their appearance on occasions like royal weddings, Coronation, religious and social festivals.³⁶⁷ Some of them were taken in state service. They had a separate quarter. It was the richest and most luxurious in the whole city. They rode in

gold cars. The state used them as spies to decoy the enemy and to get secret information. Buddhist nuns were also employed for this purpose. The maidens conquered in war were also the property of the state. The king disposed of them after a year in any way he liked. The best of the lot were kept in the harem, the rest were given in marriage to the nobles.³²⁵ Women owned property. The gifts given by her father's relatives and those bestowed on her by the husband and others were exclusively hers. A widow had a right to her husband's share even though she had no issue. She was sometimes cheated of it by wily kinsmen. It was considered disgraceful to rob her of her dues.³²⁶ They had no right to their father's property after marriage. Tradition and custom in different provinces differed. The lot of the wives of actors and gamblers was indeed pitiful.³²⁷

Gold and silver were commonly used in making ornaments.

Women and ornaments, dress etc.

The rich had ornaments of pearls, emeralds, crystal, coral, sapphires, ruby and diamond,

They were worn on different parts of the body.³²⁸ Women wore shorts at the time of dance. At the time of sacrifice grass shorts were put above the ordinary garments for purity.³²⁹ Rich ladies wore silk garments. Sītā's lower garment was yellowish and artistically embroidered with figures of swans. The upper garment was red and scented.³³⁰ The auspicious mark on the forehead was put on ceremonial occasions. Rama puts the mark on Sita's forehead with red arsenic powder. It was originally an amulet to win the affection of the lover. Collyrium was common to both the sexes.³³¹ Afternoon was reserved for toilette. Hair was braided in different fashions.³³² Women were fond of using flowers instead of ornaments at times. Sandle paste allayed the heat in summer. Saffron was known for its erotic quality and was freely employed to heighten the complexion.

In summer men and women went out to the country side.

Sports and amusements

Ladies danced, played various games, took bath in streams, fought in joke, drank the best wine and exchanged secrets. Some-

times the party consisted purely of women.³³⁶ A water picnic of Apsaras is hinted in the dialogue between Purāṇavas and Urvāshi.

Maidens finely dressed went out for sports to the parks, specially provided for them.²⁹⁷ There were public halls where instruction in dancing and music was imparted by trained persons. The kings employed old men or eunuchs to teach their daughters. Shatapatha notes extreme attachment of women to these arts.²⁹⁸ Elephant and bull fights, tournaments and gambling were other pastimes for rich ladies.

Women exercised silent but potent influence over men in social and political spheres. Women like Kunti, Draupadi, Sītā, Vidulā and Kaikeyi have changed the destiny of nations.

The seamy side of her character is painted with equal frankness. Urvashi reminds her lover
The glory and 'Friendship with women is a dream. They
mystery of womanhood have the hearts of hyena.' 'Women are falsehood.' 'They are as fickle, mysterious and hard to be pleased as the speech of the wise.' 'Woman is an extract of the edge of a razor, poison, serpent and fire.' 'They cannot be trusted with a secret.' 'A country where the woman predominates is doomed.' Their passion is difficult to control. She weans away man from higher ideals by her seductive charms. She is a friend and medicine to a man in distress, home without her is a desert; even the root of a tree becomes home in her company. Man is incomplete without her.²⁹⁹ Women observed certain rules during the menses, Journey of the husband and widowhood. Intercourse with a pregnant woman and one in menses was forbidden.³⁰⁰ Washing, dyeing and spinning were monopolized by them in the early period. They worked as A. D. Cs among the Rākshasas.³⁰¹ (Cf. King Dushyanta's Court in Sakuntala).

Vāhikas, living in Panchanada, were mostly Vṛātyas. Every-
Provincial and Racial big house there had a slaughter house
Characteristics and brewery. They were fond of decorating their houses, ramparts etc. with garlands and perfume. They spoke vulgar language. Women put on fine woollen clothes. On every black fourteenth night they held a festival in Shākala (the capital). They freely ate pork and the flesh of camel, cock, ass, and cow. Āratas are a subdivision of Vāhikas. Distinction of caste was not observed among them. A Brahman became a soldier, trader, menial servant, barber and

again a priest. Property was inherited by sister's son.³⁰² Tāndya describes Vṛātyas. They did not follow Vedic traditions and lived chiefly by hunting and tending flocks of sheep. Their laws were in a state of confusion. They spoke an Aryan dialect but mispronounced certain words. They did not devote themselves to learning. Their leaders were distinguished with brown robes and silver necklaces.³⁰³ A special sacrifice was performed to Aryanise them. All Aryan tribes who were outside the pale of Vedic sacrifice and culture were classed as such. They freely mixed with the aborigines and borrowed many customs from them. Yavanas were brave and advanced in all branches of knowledge. Dravidians were crow-coloured, profligate, fond of women and given to quarrels. Mādrakas are noted for laxity of morals and crookedness. They loved beef and wine. Their women were fond of collyrium (Saviraka). They were akin to Sindhu Sauvīras. Intoxicated women played a naked dances. Barley mixed with fish was their staple food. Among Angas the sick were deserted and the wife and sons were sold.³⁰⁴ Originally the people of Anga, Vanga and Kalinga were Mlechha. Later on any Aryan, fallen from Aryanism, was denoted by the term. It is synonymous with Vṛātya in this sense.³⁰⁵ Asuras and Dānavas belong to the same category. They are distinguished from Rākshasas.³⁰⁶ In the epic the Asuras are driven to the forests of Vindhya mountain. Both were enemies of Aryanism. They are closely associated with Gandharvas and Yakshas. Lure and love of beautiful women was their weak point. The Aryans soon found out this and employed women to ruin them.³⁰⁷ Their civilization was higher in many respects than that of their conquerors.³⁰⁸ Vānaras were backward in culture. The weapons they used in war were crude and inferior compared to the bow and the arrow. Their women wielded great influence in the state. They were endowed with gigantic strength. Hanumat swam a distance of 800 miles. Others could make up 80 miles.³⁰⁹

The earliest specimen of Sanskrit Literature is the poetry of Ṛigveda. The spoken language was not much different. A thousand years passed and the idiom of Ṛigveda become antiquated. Fantastic explanations are offered in Brahmanas of

Language

simple verses.³¹⁰ Vaishyas and Shūdras who formed the bulk of the population spoke a language of a mixed type using many Deshī words and intonations. This was due to the growing contact with the non-Aryans. The process of Prakritization which had begun in R̥igveda developed very rapidly. Sanskrit employed for ritual and educational purposes was least affected by these changes. The language broke up into two. The popular speech and the divine speech.³¹¹ Institution of sacrifice helped standardization of holy language spoken by the first two classes all over Aryan India. Severe notice was taken of the priests who deviated from this standard speech. Asuras spoke corrupt Sanskrit.³¹² The same was true of Vr̥atyas an Aryan tribe, cut off from Vedic culture. Vidura conveyed his message of warning to Dharma in Ml̥ncha dialect, spoken by foreigners.³¹³ The Aryans imposed their language on the aborigines, the Sarpas, Nāgas, Pishāchas and Rākshasas. They modified it to suit their vocal peculiarities, retaining a portion of their old vocabulary. Mahārāstri, Māgadhi, Shourasenī Paishāchī and Pāli arose in this way.³¹⁴ Gradually these were spoken by all illiterate persons. Sanskrit spoken by ladies of upper classes and Vaishyas was not as corrupt as any of these languages in the epic and the Brahmana period, though it differed slightly from that of men. Men spoke polished Sanskrit kindred to holy speech.³¹⁵ Unfortunately there is no literary record showing the difference between these two. Classical Sanskrit drama does not represent actual conditions. There were provincial peculiarities but they were insignificant.³¹⁶ Sanskrit of the epics is the literary descendant of Vedic Sanskrit. The prose portion of the epic roughly represents the language used by the actors in the great war.

Nothing appears more bald and sterile than the language of Brahmanas to a modern critic. Our interests are not the same as those of the ancient priests. Lively dialogues and anecdotes are the oasis in the desert. Flashes of wit and humour spring a surprise upon us at times. The dominant note is classic. Rigidity, gravity and earnestness mark the whole composition. There is a sense of superiority and strength about it.³¹⁷

The Brahmanas are the product of scholarly discussions held in religious assemblies. Sacrifice is the pivot round which all topics, which are secondary, move. There is ample evidence of poetic fancy and imagination which are however ruthlessly suppressed. The prose legends, fragments of which are found in them, floating among the people are irrevocably lost because the art of writing was unknown and it was not thought worthwhile to memorise them from generation to generation. These would have enabled us to form a complete picture of social life in the period. Mahābhārata, on the other hand, is exclusively fashioned with a view to attract popular attention. It is most indebted to earlier literature. All available knowledge on sundry subjects has been amassed in the book. Like Homer's Iliad it has grown gradually to its present volume. The mind of several generations has worked upon it. It stands a unique monument of the epic period. Though its purpose is dialectic it vibrates with life. As it was meant for public recitation the dramatic element has been fully developed. You have to add a few touches here and there and you can easily make a drama out of many narratives. Dialogues, characterisation, sentiment, life-thrill are all ready. It is multifaced and has no literary unity. Rāmāyana stands on a different footing. As a lyrical work it stands unsurpassed. The poet has an exquisite ear for music and rhythm. He is justly called the first poet in Sanskrit literature. Force has not been sacrificed to lyrical beauty.³¹⁹ Everything centres round the central figure of the hero. The didactic purpose is firmly restrained. Its simplicity and concentration are wonderful. Vālmiki is a poet of nature in all its varied grandeur. He is the direct descendent of the authors of R̥gvedic hymns. His knowledge of human heart is thorough. He is inspired but forgets not art.

The academy of Kanva had 10,000 students. The subjects taught were: the Vedas, ritual, phonetics, logic, metaphysics, jurisprudence, philology, astronomy, physics, chemistry, languages of birds and monkeys, folklore, materialistic philosophy.³²⁰ Its Vedic representative is Vidatha where learned men assembled and discussed all matters relating to sacrifice and layed down

rules of procedure. Sometimes members of non-local assemblies came and put forth their own point of view. Different schools (Charaṇas, Shākhās) arose in this way. Mythology was studied in these assemblies. Yāska quotes different interpretations on certain words and hymns, where myths are explained on the basis of Nature, ritual and history.³²⁰ Students were admitted for instructions in these bodies. Advanced students visited famous centres in other provinces to perfect their knowledge of a particular subject.³²¹ The Academies were supported by princes, public and guardians of students. The land attached to them was exempt from revenue.³²² The students were provided with quarters, food and dress free of charge. Teachers lived there with their families. Rigorous discipline was observed by students along with the vow of celibacy. Meat, wine, flowers as well as scents, sweets, company of women and music were banned. Sporadic outbursts of passion did occur, otherwise the atmosphere was excellent.³²³ Secular sciences were taught by individual teachers who were either employed by princes or led an independent life.³²⁴ The academies generally admitted Brahmans and turned out statesmen, philosophers, jurists, priests, ambassadors, physicians and men of literature. Women students were admitted in these under exceptional circumstances. Secular schools were open to all Aryans.

Normal limit of student-life was twelve years. A few remained lifelong students observing celibacy. These included women also. An average student married after completing his studies. Then began a round of sacrifices and ceremonies which ended according to Brahmanas at the time of death. Vānaprastha and Sanyāsa did not exist for a householder. Upanishadic philosophy with its emphasis on meditation and retired life gave undue prominence to contemplative life. It was preached that after student-ship one could directly become a Sanyāsin. This is different from permanent studenthood in which one has to observe the regulations of student-life. During Vānaprastha the man could take his wife with him and live a stable life in retirement. A Sanyāsin had no fixed habitation. He led a nomadic life maintaining himself on public charity;

श्रीगौतममहामुनिप्रणीतं
न्यायसूत्रम् ।

(NYĀYASŪTRA OF GAUTAMA :
A SYSTEM OF INDIAN LOGIC)

वान्स्यायनीयं न्यायभाष्यं वाचस्पतिमिश्रकृत-
न्यायसूचीनिबन्धसहितं
महामहोपाध्याय गङ्गानाथ झा
कृतदिष्ण्या समलङ्कृतं च



पुण्यपत्तनम्
ओरिएण्टल बुक एजन्सी

१९३९

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Published by:—Dr. N. G. Sardesai, L.M. & S., Manager, Oriental Book Agency, 15 Shukrawar Peth, Poona 2.

Printed by:—S. R. Sardesai, B.A., LL.B., Navin Samarth Vidyalaya's, Samarth Bharat Press, 41 Budhwar Peth, Poona 2.

सभाष्यन्यायदर्शनस्य भूमिका

यत् किञ्चित् प्रस्तुयते विचारयितुं दर्शनशास्त्ररसिकानां विनोदयः । पददर्शन-
मिति प्रयोग इतरस्ततः प्रयुक्तो दृश्यते । तत्र किं सूक्ष्मम् । किं पदेव दर्शनानि सन्ति-
वाधिकानि न तूचानि ? पदेव दर्शनानीति प्राचीनतमेषु ग्रन्थेषु कुत्रापि नोपलभ्यते ।
उपनिषदादिषु यत्र यत्र विद्यापरिमाणं कृतमुपलभ्यते तत्र प्रसिद्धानां ण्णानां दर्शनानां
पूर्वोत्तरमीमांसान्यायवैशेषिकसाम्बन्धयोगानां प्रायशो हयोरपि नामनी दृश्यते । तथथा
छान्दोग्योपनिषदि सनत्कुमारनारदसंवादे (७।१।२) 'कथेदं भगवोऽप्येभि' इत्यादी
'पददर्शनम्' इति नास्ति । बाणबल्लवस्तुतावयि—

'पुराणन्यायमीमांसाधर्मशास्त्रादभिधितः ।

वेदाः स्थानानि विज्ञानां धर्मस्य च चतुर्दश ।'

इत्यत्र न्यायमीमांसयोरेव नामग्रहणम् । तृशम्यां शताब्द्यां राजशेखरीऽपि
काव्यमीमांसायां 'वाच्यम्' पदवाच्यनिरूपणे तत्र पुराणमाख्यीक्षिकीं मीमांसां स्मृति
तन्त्रे चान्तर्भावयामास । तस्यामेव शताब्द्यां जयन्तभट्टोऽपि न्यायसञ्चारो 'पदतत्वी'
पदं प्रयुज्य तत्र मीमांसां न्यायं सांख्यं आर्हतम् बौद्धं चावकिरित्येताभ्येवास्तर्भावचा-
यसूच-तात्र समावेशः कृतः प्रसिद्धानां वेदान्तवैशेषिकयोगदर्शनानाम् । द्वादश्यां
कताख्यां हरिभट्टसुरिबीजं नैयायिकं सांख्यं जैनं वैशेषिकं जैमिनिमेव वर्णयाम्बभूव ।
त्रयोदश्यां शताब्द्यां त्रिनदचमुरिजैनमीमांसाबौद्धसाम्बन्धनस्तिकानामेव निर्देशं
चकार । चतुर्दश्यां शताब्द्यां प्रसिद्धटीकाकारस्य मल्लिनाथस्य पुत्रः पाणिनि जैमिनि
न्यायं कपिलमक्षपादं कणादं च निर्दिदेश । प्रसिद्धतमे सर्वदर्शनसङ्ग्रहे च षोडशतानां
दर्शनानां समावेशोऽस्ति—न ण्णामेव । सर्वसिद्धान्तसङ्ग्रहे लोकायतिक-आर्हत-बौद्ध-
वैशेषिकनैयायिकप्रभाकरभट्टाचार्य-सांख्य-पतञ्जलि-वेदव्यास-वेदान्तानां वर्णन-
मुपलभ्यते ॥ विदुषां समाजे च 'द्वादशदर्शनानि' इत्यपि प्रयोगः श्रूयते । तत्र च
पूर्वोत्तरमीमांसान्यायवैशेषिकसाम्बन्धयोगनाम्ना प्रसिद्धानि 'आस्तिकदर्शनानि', पद-
च बौद्धचतुष्टयजैनचारवाकनाम्ना प्रसिद्धानि 'नास्तिकदर्शनानि'—इति विभागः
कृतः श्रूयते ।

एवं पददर्शनमिति सकलदर्शनशास्त्रसङ्ग्रहकं पदमस्तीत्यत्र नास्ति किञ्चित्
सुखं प्रमाणमिति सुधीर्भविष्यत्यर्थम् ।

तावतो बाणबल्लवोक्तपञ्चसरेण द्विधिव विभागो दर्शनशास्त्रस्य युक्तिसङ्गतः
प्रतिभाति—'मीमांसा—न्यायश्चे'ति । तत्र 'मीमांसा' वाक्यार्थविचारारविष्का 'न्याय'श्च

तदुपोद्बलकमुक्तिपरिहृतिनात्मक इति विवेकः । अयं च सर्वेषां दर्शनलक्षाणामनु-
प्रवेशः । तत्रपुत्रमुक्तप्रतिनिवेष्ट दर्शनलाभम् । तत्र च बहवः प्रतिपाद्या विषया भवन्ति-
विद्या इत्यतः सर्वत्र सर्वत्रैकद्वयप्रमाणानां वाचयानामुपयोगं विना ज्ञानं दुश्शक्यं
मनोऽर्थाव प्रयोजिका वाचयार्थविचारमिका 'मोक्षाया' । प्रामाणिकोऽपि विषयः
केवलसद्व्यप्रमाणसिद्धस्तादर्थी विश्वासभूति नाविरोधति यादृश्या कल्याणमिद्विः
इत्यात् । अत एव भवति धर्मोक्तं युक्त्यात्मकस्य 'न्याय'स्य । प्रसिद्धानात्मसमा-
पण्णां दर्शनानामन्यत्रोक्तैव समावेशः ॥

पदभ्येतानि-पूर्वप्रमाणानामभिप्राया (वेदान्त) न्यायवैशेषिकसाम्प्रदायिक-
ज्ञानि महोपिपणीतयुजानि । तत्र भवति कश्चिद् विशिष्टिवा । यदि सर्वोप्येतानि
दर्शनानि महोपिपणीतानि महोप्यश्च सिद्धपुरुषाः साधयाचः सम्मानीयदेशकाः सर्वे
कथं तर्हि तेः प्रवृत्तिषु प्रचारितेषु च दर्शनेषु परस्परविरोधाः सिद्धाः प्रतिपादिताः ।
मुमुक्षुस्य तत्र निपुणमतिविशेषविधिः सम्यक् विचारणीयं भवति ।

मुमुक्षुश्चिद्व्या विचारणायां दर्शनेत्येतेषु कोऽपि तादृशो विरोधः परमार्थिक-
विषयेषु नोपलभ्यते । सर्वत्राध्यात्मिकाधिर्मातिकेधयोः सर्वे पदार्था अन्तर्भावितः सर्वत्र
च आध्यात्मिकवदुत्तम्य आध्यात्म्याधिर्मातिकस्य च गौणत्वं सर्वत्रियते । साक्ष्यं
परस्परया वा कर्तृत्वं लिखित्वं वा परस्परमन आत्मनो वा सर्वत्र स्वीकृतमेव । योरन्येऽपि
परस्परप्रमाणः कल्पतोऽनुत्पत्त्येऽपि सामान्यतः पुरुषपदवाच्य आत्मेव केवलं चेतनः
तस्यैव च साक्ष्यत्वेन तदिहोक्तनिमित्तं च प्रकृतेः प्रकृतिरिति परस्परया चेतनस्यैव
पुरुषस्य कर्तृत्वसाधारि । सर्वत्र च श्रुत्येव मुक्तिः-ज्ञानसाधनानि च कर्माणि-प्राकृत-
कर्ममूलक एव जीवस्य संसारस्तत्रापोपभोगश्च इत्यादि समानमेव । आध्यात्मिकविषयाणां
विचारेषु नक्तमेव स्पष्ट एव । परन्तु अभ्युदयनिःशेषविषये नारायणीय वैमर्त्यम् ।
कथं वा वैमर्त्यं भवेत्-यथा सर्वं महोप्यः साक्षात्कृतधर्माण एव कविलपनजलि-
गीतमकणारुजीमिनिध्यासदेयाः कथं धर्मो अभ्युदयनिःशेषविषये वैमर्त्यं भवेत्
विपरीतान् वा उपदेशान् प्रवर्तयेयुः । अतो यत्रकत्रचिद् विषये भवत्येवैव दृश्यते
अभ्युदयनिःशेषवसाधनविषये तत्र नास्ति त्रयतो जमर्थं केवलसधिकारिकेदेन
तत्त्वसाधनानामुपदेशः । वेदान्तदर्शनीकसाधनानामभ्यासः कोमलमतीनां सामा-
न्यतो मनुष्याणामतीव कठिनमिति विमान्येव नानाविधसाधनाभ्युदयानां मुसाध्याना-
मुपदेशः कृतो दर्शनान्तरेषु ।

पुत्रस्यधिकारिकेदेन सर्वेषां दर्शनानामुपदेशः समग्रस्य भवति ।
न्यायदर्शनस्याधिकतरजनेषुपयोगः स्पष्ट एव । यथादर्शनां प्रमाणानां प्रमाणानां च
विचारः प्राकृतजननेषुमूलम एवात्र लभ्यते । योगाद्यनुष्ठानमिदमनिपादवादीना-
मावश्यकता नाचानीचापेक्षते । अतः समस्तजनतोपकारसम्पादने न्यायशास्त्रं दर्शन-

शास्त्रेषु प्रादेयतमे मन्वते-स्वचरित्गते च तथैव शास्त्ररसिकैः । तथाहि दर्शनशास्त्रेषु प्रविविधभिरन्यायशास्त्रमेवादावधीयते । तत्परिशीलनेन च शास्त्रान्तरबोधपादवं लभ्यते । अस्मादेव कारणादिदं शास्त्रम् ।

‘ प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।

अथः सर्वधर्माणां विरोदेशे प्रकीर्तितः ॥ ’ इति प्राचीनमाभणकम् ॥

अस्य शास्त्रस्याद्यः सङ्कलयिता गीतगः । सर्वे चैते महर्षयः सार्वजनीनाः सार्व-
देशीयाश्च । तथापि गीतमरिषये विदुषां दृढतरो विश्वाचो यदयं मिथिलादेशवास्तव्य
आसीत् । अत्र च रामायणमेव प्रमाणम् । विश्वामित्रेण सह मिथिलं गतेन
श्रीरामचन्द्रेण गीतमपान्त्वा अहल्यायाः पतिशायपराधणमयशरीराया उद्धारः कृत
इति रामायणे वर्णितम् । मिथिलानाम् ‘ अहल्यास्थानम् ’ इति नाम्ना प्रसिद्धः
प्रदेशोऽधुनापि वर्तते । तस्मिन् एव च ‘ गीतमकुण्ड ’ नाम्ना प्रसिद्धं तीर्थस्थानं
समुपलभ्यते ॥

गीतमरिष्यतीति सूत्रं ‘ गीतमसूत्रम् ’ ‘ न्यायसूत्रम् ’ इति
प्रसिद्धम्-अवधारणप्रकारमकम् । तन्नाम एवाध्याचो नात्मिन प्रणीतस्तत्रैव उपदेय
विषयस्य परिसमाप्तिर्दृश्यते-ततःपरं द्वितीयतृतीयचतुर्थपञ्चमाध्यायाः केनचिद-
न्येन प्रथमाध्याय एवोक्तानां विषयाणां विस्तारेण व्याख्यानसूत्ररूपेणोपनिषद्वा इति
केना चिन्तितम् । तत् प्रमाणाभावादेवोपेक्षणीयम् । पाश्चात्यसामान्य सर्वैर्न्याय-
भूमिः पञ्चाध्यायीस्वरूपमेव ‘ गीतमसूत्रं ’ व्याख्यातमित्यपि तदुपेक्षयाः समर्थकम् ।

न्यायसूत्रस्य व्याख्यानं वास्तव्यत्वात् प्राचीनेन केनचित् कृतमासीत्-तदन्तर्गत-
वाचवाच्येन बहुशो व्याख्यानेन स्वकीये भाष्ये सन्निवेश्य स्वशब्देन व्याख्यातानीति
केपास्त्रिन्मत्तम् । एतद्व्यस्यारम् । यानि वाक्यानि भाष्ये पुनरुक्तानीव प्रतिभा-
सन्ते तानि नैव पुनरुक्तानि । सङ्क्षेपेणार्थं प्रदर्श्य पुनस्तदर्थस्य रूपमेव विशदीकरण-
मिति सकलप्राचीनभाष्यनृत्तिकाराणां कौतुं दृश्यते । ‘ स्वपदानि च वर्णयन्ते ’ इति
भाष्यलक्षणान्तर्गतं वाक्यं तस्या एव शैल्याः सूचकम् ।

न्यायसूत्रस्य प्राचीनतमं व्याख्यानं वास्तव्यवपणीतमेवोपलभ्यतेऽन्यस्यते च
न्यायशास्त्राध्येतृभिः ॥ इतः परमुदीतकराचार्यैकृतं वार्तिकम्-वाचरसतिमिभ्रविर-
चिता न्यायवार्तिकतात्पर्यटीका-उद्भववाच्यैकृता तात्पर्यपरिमुक्तिः-वर्धमानोपाध्याय-
कृतो न्यायनिरूपप्रकाश इत्येवं सूत्रभाष्यपरम्परा । समुपलभ्यन्ते चैते ग्रन्थाः
यस्यवर्तिनी इत्यधुनाऽमुद्रितायेव वर्तते ।

केचुचित् प्रधानेषु दार्शनिकविषयेषु न्यायसूत्रकारस्य स्वकीयः सिद्धान्तः
कीदृश आसीद्विषय साध्यवार्तिकतात्पर्यमहिम्ना विज्ञानसम्बन्धीषु सन्देहः समजायत ।
तत्रथा प्रत्यक्षलक्षणरमके चतुर्थगुणे सूत्राक्षरमात्राणां तात्पर्यपर्यालोचनया प्रति-

भाति यथैविकल्पकमेव यत्र प्रत्यक्षमिष्टम् । सविकल्पकनिर्विकल्पकौभयकृतं प्रत्यक्ष-
मिति तात्पर्यकारेण सधुक्तिकं स्थापितं विश्वसनीयं अद्वेयं भवति । परन्तु सूत्रा-
क्षरणां स्वस्मोऽपि तादृश एव नवेति भवत्यत्र संशयः । एवमीश्वरकर्तृकगृष्टि-
विषये सूत्रकारस्य मतं प्रसिद्धपाश्चात्यविपरीतमिवाभाति । तद्यथा—तृतीयाध्याये
आत्मप्रकरणे जीवतत्त्वपरमात्मरूपेण चित्तानां नोपलभ्यते । चतुर्थोऽध्यायप्रथमाह्निकस्थो-
नविशेषे सूत्रे ईश्वरकारणवादां यद्यपि कण्ठतः शीघ्र उपलभ्यते—' ईश्वरः कारणं गुरु-
कर्मापाक्यदर्शनात् ' इति तथाऽपि अद्यमीश्वरकारणवादः शून्यतापाशानादिसंख्यै
काग्रतवादपर्यन्तैः सर्वथा हेतुः महः समाविष्टो दृश्यते । एतेषां च हेतव्यक्षाणां
सर्वेषां विषये भाष्यप्रकरणे चतुर्थोऽध्यायप्रथमाह्निकचतुर्दशगुञ्जवितरणिकायां स्पष्टमुक्तम्-
' अतः परं प्राचादुकानां दृश्यः प्रदर्शयन्ते ' इति । यत् ' ईश्वरस्य कारणत्वं
' प्राचादुकदृष्टिषु ' उपलभ्यन्तमित्यस्तीव्र विस्मापकम् । यथाप्यस्य विस्मयजनकोप-
न्यामस्य चया कल्पचित् समर्थानं वातिकादिभित्तिव्याख्यातुमिः कृतं यथापि तत्
यत्वं न यन्तोपमायश्रुतिः । तत्र च व्याख्यातृषु वैमत्यमेव मुख्यं कारणम् ।
' प्राचादुकानां दृश्यः प्रदर्शयन्ते ' इत्यनन्तरं वातिककृतोक्तम्—' कानिचित् प्रतिपिप्यन्तो
कानिचित्शुद्धावन्ते ' इति । तात्पर्यटीकानुसारेण तु ' ईश्वरः कारणम् ' इति सूत्रं
वेदान्तमिमतमीश्वरत्वोपादानकारणत्वं परावृत्तमिति—तत् सूत्रं एवपक्षोद्भावनपरम्-
' निश्चायिकाभिमतमीश्वरस्य निमित्तकारणत्वमेकविशेषं सूत्रे प्रदर्शयते । तत्कारित्वाद्-
हेतुः ' इति सूत्रावतारकं तात्पर्यवाक्यम्—' तदेषमीश्वरोपादानत्वं यद्विद्यतेतत्वं च
निरपेक्षेश्वरनिमित्तत्वं च प्रत्याप्यतायाभिमतं पक्षं युद्ध्यति ' इति । सूत्रवृत्तौ विश्वनाथेन
तु ' ईश्वरः कारणम् ' इति सूत्रं सिद्धान्तरपरत्वेन गृह्यते—तात्पर्यकृतव्याख्याने
काव्यरसः प्रदर्शितः—' उपादानपरत्वे तु न किमपि मानमाकलयामः ' इति ।
' यद्यपि सूत्रे कारणमिति सामान्यशब्दस्योपादाने दृष्टकः प्रकरणात् ' इति
वदन्तोदयनाचार्येणापि तात्पर्यव्याख्याने उच्यते एव सूचितः । एवं च ईश्वर-
कारणत्वपक्षस्य ' प्राचादुकदृष्टि ' प्रकरणे उद्भवकम्—तदुद्भावकमूत्रन्यायस्याने च
प्रभावव्याख्यातृषु महान् मतभेदः—इत्येतत्परवैमर्शवर्धनोद्भावकम् । इदमेव कारणं
यत् दिव्यतागादिभिर्दोहाचर्येगीतभसृप्रमाचर्यवैत परिमृहीतमिव प्रतिभाति ।
एतन्ध्वमतस्य वा भवतु—किन्तु गानमीथेषु सूत्रेष्वीश्वरकारणत्वपक्षस्योपीहलोकं प्रमाणं
नियोपलभ्यत इत्यनिरुद्धताऽपि स्वीकरणीयं प्रामेयम् ॥

तत्त्वज्ञानादिप्रकराशय्युपादेयं विषयजातमत्र शास्त्रे सम्बन्धतया प्रतिपादितम् ।
इतरदर्शनशास्त्रासाधारणं चैतत् यत्प्रत्यक्षिततत्त्वज्ञानस्य संरक्षणोपाया अप्यत्र-
विद्यद्गुण्यश्रुताः । तद्यथा । प्रथमाध्याये प्रथमाह्निके ह्यविशसृष्टमारभ्य अनु-
मित्यवचनपरीक्षणगुरुरस्मरे प्रमाणानां व्यापारादिकं बहु प्रयोजितम्—ततः परं चतुर्थो-

प्यायस्य द्वितीयाह्निकेऽन्तिमेषु पञ्चसु सूत्रेषु गृहीतस्य ज्ञानस्य संरक्षणोपायाः प्रदर्शिताः ।
 " शानप्रवृत्तान्यासः—तद्विषयं सङ्क्षेपाद् (४७)—ने शिष्यगुरुसंबन्धचारिविशिष्ट-
 श्रेयोऽर्थिभिः अन्यस्युभिरभ्युपेयात् (४८)—प्रतिषध्नीनमपि वा प्रयोजनार्थमर्थित्वे
 (४९)—तत्तथाप्यवस्यसंरक्षणार्थं जरुषवितण्ठे, बीजप्ररोहसंरक्षणार्थं कण्टकदात्रा-
 वरणवत् (५०)—ताभ्यां विगृह्यकथनम् (५१)" इति ।

इदमेव तत्त्वज्ञानसंरक्षणं न्यायदर्शनरसिकानां परमरमणीयतया परिणतिपथमा-
 रोहद्वारोहश्च नन्यन्यायरूपेणावतिष्ठमानो विपुलं केशज्जम्भारमादधाति विपश्चिताम् ॥

नन्यन्यायस्य परमर्षिभूता मिथिलामहोत्सुपुत्रा गद्देशोपाध्यायः । तत्कृतो
 ग्रन्थस्तत्त्वचिन्तामणिर्नाम नन्यन्यायस्य मूलमूत्रमिव भवति । तद्वानन्तासु टीकासु
 प्रथमः पक्षधरमिश्रकृत आलोकनमिवोपलभ्यते । आलोकस्य च प्यायसा दर्पण-
 नामिका मिथिलाराज्योपार्जकेन महेशदत्तकुरेण निमिता । ततः परं न परश्चलाष्टीका
 रघुनाथशिरोमणिप्रभुतिनिर्मिता इदानीन्तनैर्नैयायिकैरधीयन्ते ॥

अनेकयो मुदितेऽपि न्यायभाष्ये चिन्तार्थिजनसुलभसंस्करणमपेक्षितमासीत् ।
 तद्वैष्णवापूर्णावैवाचमायासः । एवंरूपं आचार्यः शम्भुकृत्ययसो महापुण्याय कल्पते—
 अपूर्णं यथाकथंचित्स्वप्नसंभ्रमपुण्यायैव भवतीति प्रवृत्तिकारणम् । किंकिंठिकोऽ-
 वमायास इत्ययं शास्त्रनिष्ठाया गुण प्रमाणम् ॥ इति

प्रयाग
 बोधन्येकादशी १९२५ }

विदुषां वशंवदः
 गङ्गानाथझा शर्मा }

विषयानुक्रमणी

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॥ श्रीगणेशाय नमः ॥

अथ न्यायसूचीनिबन्धः ।

प्रथमान्यायस्य प्रथममोदिकम् ।

नमामि धर्मविज्ञानवैराग्यैश्वर्यशालिने ।

निधये बाग्विशुद्धीनामक्षमादाय नाथिने ॥ १ ॥

अक्षपादप्रणीतानां सूत्राणां सारबोधिका ।

श्रीबाचस्पतिमिश्रेण मया सूचीं विचार्यते ॥ २ ॥

प्रमाणप्रमेयमेशवप्रयोजनदृष्टान्तसिद्धान्तविषयवर्कनिर्णयवादजल्पवित-
ण्डाहोत्थामासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानालिःश्रेयसाधिगमः ॥ १ ॥

दुःखजन्मप्रवृत्तिदोषमिव्याज्ञानानामुत्तरोत्तरायावे तदनन्तरापाशादुपवर्गः ॥ २ ॥

इति द्वान्तां २ सूत्राभ्यामभिधेयप्रयोजनसम्बन्धप्रकरणम् ॥ १ ॥

प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि ॥ १ ॥ इन्द्रियार्थसन्निकर्षोत्पन्नं
ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम् ॥ २ ॥ अथ तत्पूर्वकं
त्रिविधमनुमानं पूर्ववच्छेषकसामान्यतो दृष्टं च ॥ ३ ॥ प्रसिद्धसाधर्म्यान्
साध्यसाधनमुपमानम् ॥ ४ ॥ आप्तोपदेशः शब्दः ॥ ५ ॥ स द्विविधो दृष्टा-
दृष्टार्थत्वान् ॥ ६ ॥

इति पदभिः ६ सूत्रैः प्रमाणलक्षणप्रकरणम् ॥ २ ॥

आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गोस्तु प्रमे-
यम् ॥ १ ॥ इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गम् ॥ २ ॥ चेष्टेन्द्रियार्थावय-
वशरीरम् ॥ ३ ॥ बाणवसानचक्षुस्त्वक्श्रोत्राणोन्द्रियाणि भूतेभ्यः ॥ ४ ॥
पृथिव्यापभूतेजो वायुराकाशमिति भूतानि ॥ ५ ॥ गन्धरसरूपस्पर्शशब्दाः
पृथिव्यादिगुणास्तदर्थोः ॥ ६ ॥ बुद्धिरुपलब्धिर्ज्ञानमित्यनर्थान्तरम् ॥ ७ ॥ युग-
पज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् ॥ ८ ॥ प्रवृत्तिर्बाधबुद्धिशरीरारम्भः इति ॥ ९ ॥
प्रवर्तनालक्षणा दोषाः ॥ १० ॥ पुनरुत्पत्तिः प्रेत्यभावः ॥ ११ ॥ प्रवृत्तिदोष-
जनितोऽर्थः फलम् ॥ १२ ॥ बाधनालक्षणं दुःखम् ॥ १३ ॥ तदत्यन्तविमोक्षोऽ-
पवर्गः ॥ १४ ॥

इति चतुर्दशभिः १४ सूत्रैः प्रमेयलक्षणप्रकरणम् ॥ ३ ॥

समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्धयनुपलब्धयवस्थातश्च विशेषा-
पेक्षो विमर्षः संशयः ॥ १ ॥ यमर्यमाधिकृत्य प्रवर्तते तत्प्रयोजनम् ॥ २ ॥
लौकिकपरीक्षकाणां यस्मिन्नर्थे बुद्धिसाम्यं स दृष्टान्तः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैर्न्यायप्रवृत्त्यवधारणप्रकरणम् ॥ ४ ॥

तन्त्राधिकरणाभ्युपगमसंस्थितिः सिद्धान्तः ॥ १ ॥ स चतुर्विधः सर्वतन्त्र-
प्रतिवन्त्राधिकरणाभ्युपगमसंस्थित्यर्थान्तरमावात् ॥ २ ॥ सर्वतन्त्राधिकृत्यस्तन्त्रेऽ-
धिकृतोऽर्थः सर्वतन्त्रसिद्धान्तः ॥ ३ ॥ समानतन्त्रसिद्धः परतन्त्रसिद्धः प्रति-
तन्त्रसिद्धान्तः ॥ ४ ॥ यत्सिद्धावन्वयप्रकरणसिद्धिः सोऽधिकरणसिद्धान्तः ॥ ५ ॥
अपरीक्षिताभ्युपगमान् तद्विशेषपरीक्षणसभ्युपगमसिद्धान्तः ॥ ६ ॥

इति षड्भिः ६ सूत्रैर्न्यायप्रवृत्त्यवधारणप्रकरणम् ॥ ५ ॥

प्रतिज्ञाहेतुदाहरणोपनयनिगमनान्यवयवाः ॥ १ ॥ साध्यनिर्देशः प्रतिज्ञा
॥ २ ॥ उदाहरणसाधर्म्यान् साध्यसाधनं हेतुः ॥ ३ ॥ तथा वैधर्म्यान् ॥ ४ ॥
साध्यसाधर्म्यान् तद्धर्मसाधो दृष्टान्त उदाहरणम् ॥ ५ ॥ तद्विपर्ययाद्वा विपरीतम्
॥ ६ ॥ उदाहरणापेक्षस्तथेत्युपसंहारो न तथेति वा साध्यस्योपनयः ॥ ७ ॥
हेत्वपदेशान् प्रतिज्ञायाः पुनर्वचने निगमनम् ॥ ८ ॥

इत्यष्टभिः ८ सूत्रैर्न्यायप्रकरणम् ॥ ६ ॥

अविज्ञाततत्त्वेऽर्थे कारणोपपत्तितत्त्वज्ञानार्थमूहस्तर्कः ॥ १ ॥ विमृश्य
पक्षप्रतिपक्षाभ्यामर्थवधारणं निर्णयः ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यां न्यायोत्तराङ्गलक्षणप्रकरणम् ॥ ७ ॥

इत्येकचत्वारिंशता ४१ सूत्रैः, सप्तभिः ७ प्रकरणैः

प्रथमाध्यायस्य प्रथमाहिकं समाप्तम् ॥

अथ प्रथमाध्यायस्य द्वितीयमाहिकम् ।

प्रमाणतर्कसाधनोपालम्भः सिद्धान्ताधिकृतः पञ्चावयवोपपन्नः पक्षप्रति-
पक्षपरिग्रहो वादः ॥ १ ॥ यथोक्तोपपन्नश्रुतजातिनिग्रहस्यानसाधनोपालम्भो
जरूपः ॥ २ ॥ स प्रतिपक्षस्थापनाहीनो वितण्डा ॥ ३ ॥

इति त्रिभिः सूत्रैः कपाललक्षणप्रकरणम् ॥ १ ॥

सङ्गमिचारविरुद्धप्रकरणसमसाध्यसमकालातीता हेत्वाभासाः ॥ १ ॥
अनैकान्तिकः सङ्गमिचारः ॥ २ ॥ सिद्धान्तमभ्युपेत्य तद्विरोधी विरुद्धः ॥ ३ ॥

यस्मान् प्रकरणचिन्ता स निर्णयार्थमपदिष्टः प्रकरणसमः ॥ ५ ॥ साध्याविशिष्टः
साध्यत्वात् साध्यसमः ॥ ५ ॥ कालात्ययापदिष्टः कालातीतः ॥ ६ ॥

इति षडभिः ६ सूत्रैः हेतुमासलक्षणप्रकरणम् ॥ २ ॥

वचनविधातोऽर्थविकल्पोपपत्त्या छलम् ॥ १ ॥ तन् त्रिविधं वाक्यछलं
सामान्यच्छलमुपचारच्छलं चेति ॥ २ ॥ अविशेषाभिहितेऽर्थे वक्तुरभिप्रायाद-
र्थान्तरकल्पना वाक्यछलम् ॥ ३ ॥ सम्भवतोऽर्थस्यातिसामान्ययोगादसम्भूतार्थ-
कल्पना सामान्यच्छलम् ॥ ४ ॥ धर्मविकल्पनिर्देशेऽर्थसद्भावप्रतिषेधे उपचार-
च्छलम् ॥ ५ ॥ वाक्यछलमेवोपचारच्छलं तदविशेषात् ॥ ६ ॥ न, तदर्थान्तर-
भावान् ॥ ७ ॥ अविशेषे वा किञ्चित्साधर्म्यादेकच्छलप्रसङ्गः ॥ ८ ॥

इत्यष्टभिः ८ सूत्रैश्छललक्षणप्रकरणम् ॥ ३ ॥

साध्यव्यवस्थैर्मर्यादां प्रत्यवस्थाने जातिः ॥ १ ॥ विप्रतिपत्तिरप्रतिपत्तिश्च
निग्रहस्थानम् ॥ २ ॥ तद्विकल्पाज्जातिनिग्रहस्थानवदुत्थम् ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः पुरुषशक्तिलिङ्गदोषसामान्यलक्षणप्रकरणम् ॥ ४ ॥

इति विंशत्या २० सूत्रैश्चतुर्भिः ४ प्रकरणैः प्रथमाध्यायस्य

द्वितीयमाह्निकं समाप्तम् ॥

समाप्तश्च प्रथमोऽध्यायः ॥

अत्र प्रकरणाणि ११, सूत्राणि ६१ ॥

अथ द्वितीयाध्यायस्य प्रथममाह्निकम् ।

समानानेकधर्माध्यवसायादन्यतरधर्माध्यवसायादा न संशयः ॥ १ ॥
विप्रतिपत्त्यव्यवस्थाध्यवसायाच्च ॥ २ ॥ विप्रतिपत्तौ च सम्प्रतिपत्तेः ॥ ३ ॥
अव्यवस्थात्मनि व्यवस्थितत्वाभावव्यवस्थायाः ॥ ४ ॥ तथाऽन्यन्तसंशयस्त-
द्धर्मसातत्योपपत्तेः ॥ ५ ॥ यथोक्तध्यवसायादेव तद्विशेषापेक्षान् संशये नासं-
शयो नाद्वन्तसंशयो वा ॥ ६ ॥ यत्र संशयस्तत्रैवमुत्तरोत्तरप्रसङ्गः ॥ ७ ॥

इति सप्तभिः ७ सूत्रैः संशयपरीक्षाप्रकरणम् ॥ १ ॥

प्रत्यक्षादीनामप्रामाण्यं त्रैकाल्यासिद्धेः ॥ १ ॥ पूर्वं हि प्रमाणसिद्धौ
नेन्द्रियार्थसन्निकर्णान् प्रत्यक्षोत्पत्तिः ॥ २ ॥ पश्चान् सिद्धौ न प्रमाणेभ्यः
प्रमेयसिद्धिः ॥ ३ ॥ युगपदसिद्धौ प्रत्यर्थनिवर्तित्वान् क्रमवृत्तित्वामावो बुद्धीनाम्
॥ ४ ॥ त्रैकाल्यासिद्धेः प्रतिषेधानुपपत्तिः ॥ ५ ॥ सर्वप्रमाणप्रतिषेधाच्च

प्रतिषेधानुपपत्तिः ॥ ६ ॥ तत्रात्राभाष्ये वा न सर्वप्रमाणविप्रतिषेधः ॥ ७ ॥
 त्रैकास्याप्रतिषेधश्च शब्दादातोयसिद्धिबन् तत्सिद्धेः ॥ ८ ॥ प्रमेया च तुला-
 प्रमाण्यबन् ॥ ९ ॥ प्रमाणतः सिद्धेः प्रमाणानां प्रमाणान्तरसिद्धिप्रसङ्गः ॥ १० ॥
 तद्विनिवृत्तेर्वा प्रमाणसिद्धिबन् प्रमेयसिद्धिः ॥ ११ ॥ न, प्रदीपप्रकाशसिद्धिबन्
 तत्सिद्धेः ॥ १२ ॥ कचिन्तु निवृत्तिदर्शनादनिवृत्तिदर्शनाच्च कचिदनैकान्तः ॥ १३ ॥
 इति त्रयोदशभिः १३ सूत्रैः प्रमाणशामान्यपरीक्षाप्रकरणम् ॥ २ ॥

प्रत्यक्षलक्षणानुपपत्तिरसनप्रवचनान् ॥ १ ॥ नात्ममनसोः सन्निकर्षाभावे
 प्रत्यक्षोत्पत्तिः ॥ २ ॥ दिग्देशकालाकाशेष्वप्येव प्रसङ्गः ॥ ३ ॥ ज्ञानलिङ्गत्वादा-
 त्मनो नानवरोधः ॥ ४ ॥ तदधीयमपक्षलिङ्गत्वाच्च न मनसः ॥ ५ ॥ प्रत्यक्ष-
 निमित्तत्वाच्चेन्द्रियार्थयोः सन्निकर्षस्य स्वशब्देन वचनम् ॥ ६ ॥ सुप्तव्यासक्त-
 मनसा चेन्द्रियार्थयोः सन्निकर्षनिमित्तत्वान् ॥ ७ ॥ तैश्चापदेशो ज्ञानविशेषा-
 णाम् ॥ ८ ॥ व्याहृतत्वादरेतुः ॥ ९ ॥ न, अर्थविशेषप्राप्त्यन् ॥ १० ॥

इति दशभिः १० सूत्रैः प्रत्यक्षलक्षणपरीक्षाप्रकरणम् ॥ ३ ॥

प्रत्यक्षमनुमानमेकदेशग्रहणानुपलब्धेः ॥ १ ॥ न, प्रत्यक्षेण यावत्तावद-
 न्युपलम्भात् ॥ २ ॥ न चैकदेशोपरुन्निधिरवयविसद्भावात् ॥ ३ ॥ साध्यत्वाद्-
 वयविनि सन्देहः ॥ ४ ॥ सर्वाग्रहणमवयव्यसिद्धेः ॥ ५ ॥ धारणाकर्षणोप-
 पत्तेश्च ॥ ६ ॥ सेनावनवद्रुहणमिति चेन्न, अतीन्द्रियत्वादणूनाम् ॥ ७ ॥

इति सप्तभिः ७ सूत्रैः प्रत्यक्षानुमानवपरीक्षाप्रकरणम् ॥ ४ ॥

रोधोपघातसादृश्येभ्यो व्यवभिचारादनुमानमप्रमाणम् ॥ १ ॥ न, एक-
 देशत्राससादृश्येभ्योऽधीनान्तरभावात् ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यामनुमानवपरीक्षाप्रकरणम् ॥ ५ ॥

वर्तमानाभावः, पततः पतितपतितव्यकालोपपत्तेः ॥ १ ॥ तयोरप्य-
 भावो वर्तमानाभावे, तदपेक्षत्वान् ॥ २ ॥ नातीतानागतयोगितरेतरापेक्षा सिद्धिः
 ॥ ३ ॥ वर्तमानाभावे सर्वाग्रहणं प्रत्यक्षानुपपत्तेः ॥ ४ ॥ कुलताकर्तव्यतो-
 पपत्तेस्तृतीयया ग्रहणम् ॥ ५ ॥

इति पञ्चभिः ५ सूत्रैर्वर्तमानपरीक्षप्रकरणम् औपेक्षाधिकम् ॥ ६ ॥

अत्यन्तप्राचैकदेशसाधर्म्यादुपमानासिद्धिः ॥ १ ॥ प्रसिद्धसाधर्म्यादुप-
 मानसिद्धेर्यथोक्तदोषानुपपत्तिः ॥ २ ॥ प्रत्यक्षेणाप्रत्यक्षसिद्धेः ॥ ३ ॥ नाप्रत्यक्षे

गणये प्रमाणार्थमुपमानस्य पदयाम इति ॥ ४ ॥ तथैतुपसंहारादुपमान-
सिद्धेर्नान्विशेषः ॥ ५ ॥

इति पञ्चमिः ५ सूत्रैरुपमानपरीक्षाप्रकरणम् ॥ ७ ॥

शब्दोऽनुमानमर्थस्यानुपलब्धेरनुमेयत्वात् ॥ १ ॥ उपलब्धेरद्विप्रवृत्ति-
त्वात् ॥ २ ॥ सम्बन्धाच्च ॥ ३ ॥ आप्तोपदेशसामर्थ्याच्छब्दार्थसम्प्रत्ययः
॥ ४ ॥ पूरणप्रदाहपाटनानुपपत्तेश्च सम्बन्धाभावः ॥ ५ ॥ शब्दार्थस्यव-
स्थानादप्रतिषेधः ॥ ६ ॥ न, सामयिकत्वान्छब्दार्थसम्प्रत्ययस्य ॥ ७ ॥
जातिविशेषे चानियमान् ॥ ८ ॥

इत्यष्टमिः ७ सूत्रैः शब्दसामान्यपरीक्षाप्रकरणम् ॥ ८ ॥

तदप्राप्ताण्यमनुत्पत्त्यावातपुनरुक्तदोषेभ्यः ॥ १ ॥ न कर्मकर्तृसाधन-
वैगुण्यात् ॥ २ ॥ अभ्युपेत्य कालभेदे दोषवचनान् ॥ ३ ॥ अनुवादोपपत्तेश्च
॥ ४ ॥ वाक्यविभागस्य चार्थग्रहणान् ॥ ५ ॥ विध्यर्थवादानुवादवचनविनि-
योगान् ॥ ६ ॥ विधिविधायकः ॥ ७ ॥ स्तुतिर्निन्दा परकृतिः पुराकल्प
इत्यर्थवादः ॥ ८ ॥ विधिविहितस्यानुवचनमनुवादः ॥ ९ ॥ नानुवादपुनरुक्त-
योर्विशेषः शब्दाभ्यासोपपत्तेः ॥ १० ॥ शीघ्रतरगमनोपदेशवद्भ्यासाच्चाविशेषः
॥ ११ ॥ मन्त्रासुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमात्रप्रामाण्यात् ॥ १२ ॥

इति द्वादशमिः १२ सूत्रैः शब्दविशेषपरीक्षाप्रकरणम् ॥ ९ ॥

इति त्रयोत्तरवष्ट्या ६९ सूत्रैर्नवमिः ९ प्रकरणैः द्वितीया-
ध्यायस्याद्यमाह्निकं समाप्तम् ॥

अथ द्वितीयाध्यायस्य द्वितीयमाह्निकम् ।

न चतुष्टुमैतिह्यार्थापत्तिसम्भवाभावप्रामाण्यात् ॥ १ ॥ शब्द ऐतिह्या-
नर्थान्तरभावादनुमानेऽर्थापत्तिसम्भवाभावानर्थान्तरभावाच्चप्रतिषेधः ॥ २ ॥
अर्थोपागिरप्रमाणमनैकान्तिकत्वात् ॥ ३ ॥ अनर्थापत्तावर्थोपत्त्वभिमानान् ॥ ४ ॥
प्रतिषेधाप्रामाण्यं चानैकान्तिकत्वात् ॥ ५ ॥ तत्प्रामाण्ये वा नार्थापरत्य-
प्रामाण्यम् ॥ ६ ॥ नाभावप्रामाण्यं प्रमेयासिद्धेः ॥ ७ ॥ लक्षितेत्त्वलक्षण-
लक्षितत्वादलक्षितानां तन्ममेवसिद्धिः ॥ ८ ॥ असत्यर्थे नाभाव इति चेन्न, अन्य-

लक्ष्णोपपत्तेः ॥ ९ ॥ तसिद्धेरलक्षितेत्वहेतुः ॥ १० ॥ न लक्षणावस्थितापेक्ष-
सिद्धेः ॥ ११ ॥ प्रागुत्पत्तेरभावोपपत्तेश्च ॥ १२ ॥

इति हादसाभिः १२ सूत्रैः प्रमाणचतुष्टयसंक्षेपकरणम् ॥ १ ॥

आदिमत्त्वादैनद्रियकत्वान् कृतकवदुपचाराच्च ॥ १ ॥ न पदभा-
वसामान्यनिरवस्थाश्लेषव्यनित्यवदुपचाराच्च ॥ २ ॥ तत्त्वभाक्तयोर्नाताव-
विभागादव्यभिचारः ॥ ३ ॥ सन्तानानुमानविशेषणान् ॥ ४ ॥ कारणद्रव्यस्य
प्रदेशशब्देनाभिधानान् ॥ ५ ॥ प्रागुच्चारणानुपलब्धेरवधारणानुपलब्धेश्च ॥ ६ ॥
तदनुपलब्धेरनुपलम्भादवधारणोपपत्तिः ॥ ७ ॥ अनुपलम्भादव्यनुपलब्धिसद्भावा-
न्नावरणानुपपत्तिरनुपलम्भान् ॥ ८ ॥ अनुपलम्भात्मकत्वादनुपलब्धेरहेतुः
॥ ९ ॥ अल्पशक्त्यान् ॥ १० ॥ न, कर्मानित्यत्वान् ॥ ११ ॥ नाणुनित्यत्वान्
॥ १२ ॥ सम्प्रदानान् ॥ १३ ॥ तदन्तर्गतानुपलब्धेरहेतुः ॥ १४ ॥ अध्या-
पनादप्रतिषेधः ॥ १५ ॥ उभयोः पक्षयोरन्यतरस्याध्यापनादप्रतिषेधः ॥ १६ ॥
अभ्यासान् ॥ १७ ॥ नान्यत्वेऽप्यभ्याससंयोज्योपचारान् ॥ १८ ॥ अन्वदन्यत्मा-
दनन्यत्वादन्वयित्वन्यताऽभावः ॥ १९ ॥ तदभावे नास्त्यनन्वयता तयोस्तिरे-
तरापेक्षसिद्धेः ॥ २० ॥ विनाशकारणानुपलब्धेश्च ॥ २१ ॥ अवश्वणकारणा-
नुपलब्धेः सततव्यवहारप्रसङ्गः ॥ २२ ॥ उपलभ्यमाने चानुपलब्धेरसत्त्वादनपेक्षः
॥ २३ ॥ पाणिनिमित्तप्रदलेपाच्छब्दाभावे नानुपलब्धिः ॥ २४ ॥ विनाशका-
रणानुपलब्धेश्चावस्थाने तत्स्थित्यवप्रसङ्गः ॥ २५ ॥ अस्यईत्वादप्रतिषेधः ॥ २६ ॥
विभक्त्यन्तरोपपत्तेश्च सूत्रमात्रे ॥ २७ ॥

इति सप्तविंशतिभिः २७ सूत्रैः शब्दानित्यताप्रकरणम् ॥ २ ॥

विकारदेशोपदेशान् संज्ञायः ॥ १ ॥ प्रकृतिविवृती विकारविवृतेः ॥ २ ॥
न्यूनसमाधिकोपलब्धेर्विकाराणामहेतुः ॥ ३ ॥ द्विविधस्यापि हेतोरभावादसाधनं
दृष्टान्तः ॥ ४ ॥ न, अनुस्यप्रकृतानां विकारविकल्पान् ॥ ५ ॥ द्रव्यविकारवैषम्य-
वद्वर्णविकारविकल्पः ॥ ६ ॥ न, विकारभर्मानुपपत्तेः ॥ ७ ॥ विकारप्राप्तानाम-
पुनरापत्तेः ॥ ८ ॥ सुवर्णादीनां पुनरापत्तेरहेतुः ॥ ९ ॥ न, तद्विकाराणां सुवर्ण-
भावाव्यतिरेकान् ॥ १० ॥ नित्यत्वेऽविकारादनित्यत्वे चानवस्थानान् ॥ ११ ॥
नित्यानामतीन्द्रियत्वान् तद्वर्णविकल्पान् वर्णविकाराणामप्रतिषेधः ॥ १२ ॥
अन्वयस्याशित्वे च वर्णोपलब्धिवत् तद्विकारोपपत्तिः ॥ १३ ॥ विकारधर्मित्वे

नित्यत्वाभावान् कालान्तरे विकारोपपत्तेर्नाप्रतिषेधः ॥ १४ ॥ प्रकृत्यनित्यमान् ॥ १५ ॥ अनित्यमे नित्यमात्रानित्यमः ॥ १६ ॥ नित्यमानित्यमविरोधादनित्यमे नित्यमात्राप्रतिषेधः ॥ १७ ॥ गुणान्तराप्तमुपमर्द्दासवृद्धिलेशशेषेभ्यस्तु विकारोपपत्तेर्वैर्षादिकाराः ॥ १८ ॥

इति अष्टादशभिः १८ सूचैः शब्दपरिणामप्रकरणम् ॥ ३ ॥

ते विभक्त्यन्ताः पदम् ॥ १ ॥ व्यक्त्वाकृतिजातिसंश्रित्यानुपचारान् संशयः ॥ २ ॥ या शब्दसमूहस्यागपरिग्रहसङ्ख्यावृद्ध्युपचयवर्णसमासानुबन्धानां व्यक्त्यानुपचाराश्रयिणः ॥ ३ ॥ न, तदनवस्थानान् ॥ ४ ॥ सत्त्वरणस्थानतादर्थ्यवृत्तमानधारणसामीप्ययोगसाधनाधिपत्येभ्यो ब्राह्मणमश्वत्थराजसक्तुचन्दनगङ्गाशाटकाक्षपुरुषेष्वतद्भावेऽपि तदुपचारः ॥ ५ ॥ आकृतिरतदपेक्षत्वात् सत्त्वव्यवस्थानभिद्धा ॥ ६ ॥ व्यक्त्वाकृतिमुक्तेऽप्यप्रसङ्गान् प्रोक्षणादीनां सृष्टवक्ते, जातिः ॥ ७ ॥ साकृतिर्यत्तत्पेक्षत्वाज्जात्यभिभवक्तेः ॥ ८ ॥ व्यक्त्वाकृतिजातयस्तु पदार्थः ॥ ९ ॥ व्यक्तिगुणविशेषाश्रयो मूर्तिः ॥ १० ॥ आकृतिर्जातिलिङ्गाख्या ॥ ११ ॥ समानप्रसवात्मिका जातिः ॥ १२ ॥

इति द्वादशभिः १२ सूचैः शब्दशक्तिपरीक्षा [पदार्थनिरूपण] प्रकरणम् ॥ ४ ॥

इति नवोत्तरपण्ड्या ६५ सूत्रैश्चतुर्भिः ४ प्रकरणैर्द्वितीयाध्यायस्य
द्वितीयमाह्निकम् ॥

समाप्तश्च द्वितीयोऽध्यायः ॥

अथ प्रकरणानि १३, सूत्राणि १३८ ॥

अथ तृतीयाध्यायस्य प्रथममाह्निकम् ।

दर्शनस्पर्शनाभ्यामेकार्थप्रवृत्तान् ॥ १ ॥ न विषयव्यवस्थानान् ॥ २ ॥
तत्त्ववस्थानादेवात्मसद्भावात्प्रतिषेधः ॥ ३ ॥

इति त्रिभिः ३ सूचैरिन्द्रियव्यतिरेकात्मप्रकरणम् ॥ १ ॥

शरीरशुद्धे पातकाभावान् ॥ १ ॥ तदभावः सात्मकप्रदाहेऽपि तन्नित्यत्वात् ॥ २ ॥ न कार्याश्रयकर्तृवचान् ॥ ३ ॥

इति त्रिभिः ३ सूचैः शरीरव्यतिरेकात्मप्रकरणम् ॥ २ ॥

सव्यवहृत्प्रत्ययेतरेण प्रत्यभिज्ञानान् ॥ १ ॥ नैकमिन्द्रासारेष्वव्यवहिते
द्वित्वाभिमानान् ॥ २ ॥ एकविनाशे द्वितीयाविनाशाद्वैकत्वम् ॥ ३ ॥ अवयव-

नाशेऽयवयवमुपलब्धेरहेतुः ॥ ४ ॥ दृष्टान्तावरोधादप्रतिषेधः ॥ ५ ॥ इन्द्रिवा-
न्तरविकारान् ॥ ६ ॥ न स्मृतेः स्मर्तव्यविषयत्वात् ॥ ७ ॥ तदाऽभ्युपगमसङ्गा-
वादप्रतिषेधः ॥ ८ ॥

इत्यहमिः ८ सूत्रैः प्राशङ्गिकं चक्षुरहेतुनिष्करणप्रकरणम् ॥ ३ ॥

नात्मप्रतिपत्तिहेतूनां मनसि सम्भवान् ॥ १ ॥ ज्ञातुर्ज्ञानसाधनोपपत्तेः
सम्भवाभेदमात्रम् ॥ २ ॥ निवमश्च निरनुमानः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैरात्मनोऽभ्युपगमतिरेकप्रकरणम् ॥ ४ ॥

पूर्वाभ्यस्तरमृत्युबन्धाज्जातस्य हर्षभयदोषकसम्प्रतिपत्तेः ॥ १ ॥ पद्मा-
दिषु प्रबोधसम्मीलनविकारवत् तद्विकारः ॥ २ ॥ न, उष्णशीतवर्षाकालनिमित्त-
वान् पञ्चात्मिकविकाराणाम् ॥ ३ ॥ प्रेत्याहाराभ्यासकृतात् स्तन्याभिलाषात् ॥ ४ ॥
अयसोऽयस्कान्ताभिगमनवत् तदुपसर्पणम् ॥ ५ ॥ न, अन्यत्र प्रवृत्त्यभावात्
॥ ६ ॥ वीतरागजन्मादर्शनात् ॥ ७ ॥ समुणद्रव्योत्पत्तिवत् तदुत्पत्तिः ॥ ८ ॥
न, सङ्कल्पनिमित्तत्वाद्वागादीनाम् ॥ ९ ॥

इति सप्तभिः ९ सूत्रैरात्मनियताप्रकरणम् ॥ ५ ॥

पार्थिवं गुणान्तरोपलब्धेः ॥ १ ॥ पार्थिवोऽप्येतजसं तदनुगोपलब्धेः ॥ २ ॥
निःधासोच्छ्वासोपलब्धेश्चातुर्भौतिकम् ॥ ३ ॥ गन्धस्नेहपाकव्यूहावकाशदानेभ्यः
पाञ्चभौतिकम् ॥ ४ ॥ क्षुतिप्राप्ताप्यत्र ॥ ५ ॥

इति पञ्चभिः ५ सूत्रैः शरीरपरीक्षाप्रकरणम् ॥ ६ ॥

कुण्डलसरे सत्पुपलम्भादुच्यतिरित्य चोपलम्भान् संशयः ॥ १ ॥
महदणुग्रहणान् ॥ २ ॥ रश्म्यर्थसन्निकर्षविशेषान् तदुग्रहणम् ॥ ३ ॥ तदनु-
पलब्धेरहेतुः ॥ ४ ॥ नानुमीयमानस्य प्रत्यक्षतोऽनुपलब्धिरभावहेतुः ॥ ५ ॥
द्रव्यगुणधर्मभेदाच्च उपलब्धिनियमः ॥ ६ ॥ अनेकद्रव्यसमवायादूपविशेषाच्च
रूपोपलब्धिः ॥ ७ ॥ कर्मकारितश्चेन्द्रियाणां व्यूहः पुरुषार्थतन्त्रः ॥ ८ ॥
सम्यग्निदोल्काप्रकाशानुपलब्धिवत्तदनुपलब्धिः ॥ ९ ॥ न, रात्रावप्यनुपलब्धेः
॥ १० ॥ बाह्यप्रकाशानुग्रहाद् विषयोपलब्धेरनाभिव्यक्तितोऽनुपलब्धिः ॥ ११ ॥
आभिव्यक्तौ चाभिमवात् ॥ १२ ॥ नक्तश्चरनयनरश्मिदर्शनाच्च ॥ १३ ॥
अप्राप्यग्रहणं काचाभ्यपटलस्फटिकान्तरितोपलब्धेः ॥ १४ ॥ कुट्टयान्तरितानुप-
लब्धेरप्रतिषेधः ॥ १५ ॥ अप्रतिपात्तात् सन्निकर्षोत्पत्तिः ॥ १६ ॥ आदित्यरश्मेः

स्फटिकान्तरितेऽपि दाहोऽविधानात् ॥ १७ ॥ नेत्रेतरधर्मप्रसङ्गान् ॥ १८ ॥
आदर्शोदकयोः प्रसादस्वाभाव्याद्रूपोपलब्धिवन् तदुपलब्धिः ॥ १९ ॥ लघु-
नुमितानां हि नियोगप्रतिषेधानुपपत्तिः ॥ २० ॥

इति विद्यत्या २० सूत्रैरिन्द्रियभौतिकत्वपरीक्षाप्रकरणम् ॥ ७ ॥

स्थानान्यत्वे नानात्वादवयविनानास्थानत्वाच्च संशयः ॥ १ ॥ त्वग-
न्यतिरेकान् ॥ २ ॥ न युगपदर्थानुपलब्धेः ॥ ३ ॥ विप्रतिषेधाच्च न त्वगेका
॥ ४ ॥ इन्द्रियार्थपञ्चत्वात् ॥ ५ ॥ न, तदर्धवहूत्वात् ॥ ६ ॥ गन्धत्वादित्यतिरेकादु-
गन्धादीनामप्रतिषेधः ॥ ७ ॥ विषयत्वादित्यतिरेकादेकत्वम् ॥ ८ ॥ न, बुद्धिलक्षणा-
भिप्रायगत्याहृतिजातिपञ्चत्वेभ्यः ॥ ९ ॥ भूतगुणविशेषोपलब्धेस्तादात्म्यम् ॥ १० ॥

इति दशभिः १० सूत्रैरिन्द्रियमानात्वप्रकरणम् ॥ ८ ॥

गन्धरसरूपस्पर्शशब्दानां स्पर्शपर्यन्ताः पृथिव्याः ॥ १ ॥ अग्नेजोवायूनां
पूर्वं पूर्वमपोह्याकाशस्योत्तरः ॥ २ ॥ न, सर्वगुणानुपलब्धेः ॥ ३ ॥ एकैकदेशेनो-
त्तरोत्तराणां तदनुपलब्धिः ॥ ४ ॥ विष्टं क्षपणपरेण ॥ ५ ॥ न, पार्थिवान्धयोः
प्रत्यक्षत्वात् ॥ ६ ॥ पूर्वपूर्वगुणोत्कर्षात् तत्तत्प्रधानम् ॥ ७ ॥ तद्वयस्त्वनं तु
भूयस्त्वात् ॥ ८ ॥ सगुणानामिन्द्रियभाषात् ॥ ९ ॥ तेनैव तस्मादहणाच्च ॥ १० ॥
न, शब्दगुणवैभक्त्यात् ॥ ११ ॥

इति द्वादशभिः १२ सूत्रैरर्थपरीक्षाप्रकरणम् ॥ ९ ॥

इति त्रिसप्तत्या ७६ सूत्रैर्नवभिः ९ प्रकरणैस्तृतीयाध्यायस्याध्यायनाह्निकं ।
समाप्तम् ॥

अथ तृतीयाध्यायस्य द्वितीयमाह्निकम् ।

कर्माकाशराधर्म्यान् संशयः ॥ १ ॥ विषयप्रत्यभिज्ञानात् ॥ २ ॥
साध्यमत्वाद्हेतुः ॥ ३ ॥ न, युगपदग्रहणान् ॥ ४ ॥ अप्रत्यभिज्ञाने च विनाश-
प्रसङ्गः ॥ ५ ॥ क्रमवृत्तित्वाद्युगपदग्रहणम् ॥ ६ ॥ अप्रत्यभिज्ञानं च विषया-
न्तरव्यासङ्गान् ॥ ७ ॥ न, गत्यभावात् ॥ ८ ॥ स्फटिकान्यत्वाभिमानवन्
तदन्वयाभिमानः ॥ ९ ॥

इति नवभिः ९ सूत्रैर्बुद्धयनित्यताप्रकरणम् ॥ १ ॥

स्फटिकेऽप्यपरापरोत्यन्तैः क्षणिकत्वाद्यत्तीनामहेतुः ॥ १ ॥ नियमहेत्व-
भावाद्व्याप्यदर्शनमभ्यनुज्ञा ॥ २ ॥ नोत्पत्तिविनाशकारणोपलब्धेः ॥ ३ ॥ क्षीर-

विनाशे कारणानुपलब्धिवद्दध्युत्पत्तिवच्च तदुत्पत्तिः ॥ ४ ॥ लिङ्गतो
ग्रहणात्तानुपलब्धिः ॥ ५ ॥ न पक्षसः परिणामगुणान्तरप्रादुर्भावान् ॥ ६ ॥ व्युद्वा-
न्तरादुद्भवान्तरतोत्पत्तिर्दर्शने पूर्वद्वयनिवृत्तेरनुमानम् ॥ ७ ॥ कचिद्विनाशकारणा-
नुपलब्धिः कचिद्विनाशकारणानुपलब्धिः ॥ ८ ॥

इत्यष्टमिः ८ सूत्रैरीषोडाहिकं क्षयप्रकरणम् ॥ २ ॥

नेन्द्रियार्थबोस्तद्विनाशेऽपि ज्ञानवस्थानात् ॥ १ ॥ युगपज्ज्ञेयानुपलब्धेश्च
न मनसः ॥ २ ॥ तदात्मगुणत्वेऽपि तुल्यम् ॥ ३ ॥ इन्द्रियमनसः सन्निकर्षा-
भावान् तदनुत्पत्तिः ॥ ४ ॥ नोत्पत्तिकारणानपदेशान् ॥ ५ ॥ विनाशकारणा-
नुपलब्धेश्चावस्थाने तन्नित्यत्वप्रसङ्गः ॥ ६ ॥ अनित्यत्वग्रहणान् बुद्धेरुद्भवन्त-
राद्विनाशः शब्दवन् ॥ ७ ॥ ज्ञानसमवेतात्मप्रदेशसन्निकर्षान्मनसः स्मृत्युत्पत्तेर्न
युगपदुत्पत्तिः ॥ ८ ॥ नान्तःशरीरवृत्तित्वान्मनसः ॥ ९ ॥ साध्यत्वादहेतुः ॥ १० ॥
स्मरतः शरीरधारणोपपत्तेरप्रतिषेधः ॥ ११ ॥ न तदाशुगलित्वान्मनसः ॥ १२ ॥
न स्मरणकालानियमान् ॥ १३ ॥ आत्मप्रेरणयदृच्छाक्षतामिश्र न संयोगविशेषः
॥ १४ ॥ व्यासक्तमनसः पादव्ययनेन संयोगविशेषेण समानम् ॥ १५ ॥
प्रणिधानलिङ्गादिज्ञानात्मयुगपद्वादाद्युगपरस्मरणम् ॥ १६ ॥ क्षप्तेच्छाद्वेष-
निमित्तत्वादारम्भनिवृत्त्योः ॥ १७ ॥ तद्विज्ञप्त्यादिच्छाद्वेषयोः पार्थिवारोह-
प्रतिषेधः ॥ १८ ॥ परश्चादिष्वारम्भनिवृत्तिदर्शनात् ॥ १९ ॥ नियमानियमौ
तु तद्विशेषकौ ॥ २० ॥ यद्योक्तहेतुत्वान् पारतन्त्र्यादकृताभ्यागमाश्च न मनसः
॥ २१ ॥ परिशेषाद्योक्तहेतूपपत्तेश्च ॥ २२ ॥ स्मरणं त्वामनो ज्ञत्वाभाज्यात्
॥ २३ ॥ प्रणिधाननिबन्धाभ्यासलिङ्गलक्षणसादृश्यपरिग्रहाभ्याश्रितसम्बन्धा-
नन्तर्यवियोगैककार्यविरोधातिशयप्राप्तिव्यवधानमुखदुःखेच्छाद्वेषमयार्थव्यक्ति-
यारानधर्माधर्मनिमित्तेभ्यः ॥ २४ ॥

इति चतुर्विंशत्या २४ सूत्रैर्बुद्धेरान्तरगुणध्वप्रकरणम् ॥ ३ ॥

कर्मानवस्थायिग्रहणान् ॥ १ ॥ अत्यक्तग्रहणमनवस्थायित्वाद्विभुस-
म्पाते रूपाव्यक्तग्रहणवन् ॥ २ ॥ हेतूपादानान् प्रतिषेद्धकथाम्यनुज्ञा ॥ ३ ॥
न प्रदीपार्थिः सन्तत्त्वमित्यक्तग्रहणवन् तदग्रहणम् ॥ ४ ॥

इति अष्टमिः ४ सूत्रैर्बुद्धेरपञ्चावर्गमित्यप्रकरणम् ॥ ४ ॥

द्रव्ये स्वगुणपरगुणोपलब्धेः संशयः ॥ १ ॥ चावच्छरीरभाविताश्चा-
र्वाणाम् ॥ २ ॥ न, पाकजगुणान्तरोत्पत्तेः ॥ ३ ॥ प्रतिद्वन्द्विसिद्धेः पाकजानाम-
प्रतिषेधः ॥ ४ ॥ शरीरव्यापित्वात् ॥ ५ ॥ न, केशनखादिष्वनुपलब्धेः ॥ ६ ॥
त्वकपर्यन्तव्यावच्छरीरस्य केशनखादिष्वप्रसङ्गः ॥ ७ ॥ शरीरगुणवैधर्म्यात् ॥ ८ ॥
न रूपादीनामितरेतरवैधर्म्यात् ॥ ९ ॥ ऐन्द्रियकत्वाद्वादीनामप्रतिषेधः ॥ १० ॥

इति दशभिः १० सूत्रैर्बुद्धेः शरीरगुणव्यतिरेकप्रकरणम् ॥ ५ ॥

ज्ञानाद्यौगपद्यादेकैर्भनः ॥ १ ॥ न, सुगवदनेककियोपलब्धेः ॥ २ ॥
अलातचक्रदर्शनवन् तदुपलब्धिपराशुसञ्चारान् ॥ ३ ॥ यथोक्तहेतुत्वान्वाणु ॥ ४ ॥

इति चतुर्भिः सूत्रैर्भनःपरीक्षाप्रकरणम् ॥ ६ ॥

पूर्वकृतफलानुबन्धान् तदुत्पत्तिः ॥ १ ॥ भूतेभ्यो मूर्त्युपादानवन् तदु-
पादानम् ॥ २ ॥ न, साध्यसमत्वात् ॥ ३ ॥ नोत्पत्तिनिमित्तत्वान्मातापित्रोः
॥ ४ ॥ तथाऽऽहारस्य ॥ ५ ॥ प्राप्तां चानियमान् ॥ ६ ॥ शरीरोत्पत्तिनिमित्तवन्
संयोगोत्पत्तिनिमित्तं कर्म ॥ ७ ॥ एतेनानिवमः प्रत्युक्तः ॥ ८ ॥ तददृष्ट-
कारितमिति चेत् पुनस्तत्प्रसङ्गोऽपवर्गे ॥ ९ ॥ भनःकर्मनिमित्तत्वाच्च संयो-
गासनुच्छेदः ॥ १० ॥ नित्यत्वप्रसङ्गश्च प्रायणानुपपत्तेः ॥ ११ ॥ अणुऽव्याम-
तान्तिरववदहेतुः स्यात् ॥ १२ ॥ नाकृताभ्यागमप्रसङ्गात् ॥ १३ ॥

इति त्रयोदशभिः १३ सूत्रैः शरीरस्थारहनिष्पाद्यावयवप्रकरणम् ॥ ७ ॥

इति द्विसप्तत्या ७२ सूत्रैः, सप्तभिः ७ प्रकरणै-
स्तृतीयाध्यामस्य द्वितीयमाहिकम् ॥

समाप्तञ्च तृतीयोऽध्यायः ॥

अत्र प्रकरणानि १६, सूत्राणि १४५ ॥

अथ चतुर्थोऽध्यायस्य प्रथममाहिकम्

प्रवृत्तिर्यथोक्ता ॥ १ ॥ तथा दोषाः ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यां प्रवृत्तिदोषतान्त्रिकपरीक्षाप्रकरणम् ॥ १ ॥

तत्रैराज्यं रामद्वेषमोहान्तरभावात् ॥ १ ॥ तैकप्रत्ययनीकभावात् ॥ २ ॥
व्यभिचारादहेतुः ॥ ३ ॥ तेषां मोहः पापीवान् नामूढस्यैतरोत्पत्तेः
॥ ४ ॥ निमित्ततैभित्तिकभावादर्थान्तरभावो दोषेभ्यः ॥ ५ ॥ न,

दोषलक्षणावरोधानसोद्ध्य ॥ ६ ॥ निमित्तनैमित्तिकोपपत्तेश्च तुल्यज्जातीवानाम-
प्रतिषेधः ॥ ७ ॥

इति सप्तमिः ७ सूत्रैः शून्योपादानप्रकरणम् ॥ २ ॥

आत्मनिमित्तत्वे श्रेयभावमिच्छिः ॥ १ ॥ व्यक्ताद्व्यक्तानां प्रत्यक्षप्रामाण्यात्
॥ २ ॥ न, पदादुपटानिष्पत्तेः ॥ ३ ॥ व्यक्तादुपटानिष्पत्तेरप्रतिषेधः ॥ ४ ॥

इति चतुर्थिः ४ सूत्रैः श्रेयभावपरीक्षाप्रकरणम् ॥ ३ ॥

अभाषादुभावोत्पत्तिर्नानुपमस्य प्रादुर्भावात् ॥ १ ॥ व्याघातादप्रयोगः
॥ २ ॥ नातीतानामतथोः कारकशब्दप्रयोगात् ॥ ३ ॥ विनष्टेभ्योऽनिष्पत्तेः
॥ ४ ॥ क्रमनिर्देशादप्रतिषेधः ॥ ५ ॥

इति पञ्चमिः ५ सूत्रैः शून्योपादानप्रकरणम् ॥ ४ ॥

ईश्वरः कारणं पुरुषकर्माकृत्यदर्शनात् ॥ १ ॥ न, पुरुषकर्माभावे फला-
निष्पत्तेः ॥ २ ॥ तत्कारित्ववाद्देतुः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः शून्योपादानप्रकरणम् ॥ ५ ॥

अग्निमित्तत्वं भावोत्पत्तिः कण्टकतैश्च्यवादिदर्शनात् ॥ १ ॥ अनिमित्त-
निमित्तत्वाद्गन्निमित्ततः ॥ २ ॥ निमित्तानिमित्तयोरर्थान्तरमावादप्रतिषेधः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः शून्योपादानप्रकरणम् ॥ ६ ॥

सर्वमनित्यमुत्पत्तिविनाशधर्मकत्वात् ॥ १ ॥ नानित्यतानित्यत्वात् ॥ २ ॥
तदनित्यत्वमग्नेर्दाहं विनाश्यानुविनाशकत्वं ॥ ३ ॥ नित्यस्याप्रत्याख्यानं यथोप-
लब्धिद्वयवस्थानात् ॥ ४ ॥

इति चतुर्थिः ४ सूत्रैः सर्वनित्यत्वनिराकरणम् ॥ ७ ॥

सर्वं नित्यं पञ्चभूतनित्यत्वान् ॥ १ ॥ नोत्पत्तिविनाशकारणोपलब्धेः
॥ २ ॥ तल्लक्षणावरोधादप्रतिषेधः ॥ ३ ॥ नोत्पत्तितत्कारणोपलब्धेः ॥ ४ ॥
न व्यवस्थानुपपत्तेः ॥ ५ ॥

इति पञ्चमिः ५ सूत्रैः सर्वनित्यत्वनिराकरणप्रकरणम् ॥ ८ ॥

सर्वं पृथग् भावलक्षणपृथक्त्वात् ॥ १ ॥ नानेकलक्षणैरेकभावनिष्पत्तेः
॥ २ ॥ लक्षणव्यवस्थानादेवाप्रतिषेधः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः सर्वपृथक्त्वनिराकरणप्रकरणम् ॥ ९ ॥

सर्वमभावो भावेऽप्यितरेतराभावासिद्धेः ॥ १ ॥ न, स्वभावसिद्धेर्भावाभावानाम् ॥ २ ॥ न स्वभावसिद्धिरपेक्षिकत्वात् ॥ ३ ॥ व्याहृतत्वादयुक्तम् ॥ ४ ॥

इति चतुर्भिः ४ सूत्रैः सर्वज्ञानानिराकरणप्रकरणम् ॥ १० ॥

सर्वस्वैकान्तासिद्धिः कारणानुपपत्त्युपपत्तिभ्याम् ॥ १ ॥ न कारण-
वयवभावात् ॥ २ ॥ निरवयवत्वाद्देहेतुः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः सर्वैकान्तत्वादनिराकरणप्रकरणम् ॥ ११ ॥

सद्यः कालान्तरे च फलनिष्पत्तेः संशयः ॥ १ ॥ न सद्यः कालान्तरोप-
भोग्यत्वात् ॥ २ ॥ कालान्तरेणानिष्पत्तिर्हेतुविनाशान् ॥ ३ ॥ प्राद्वन्तिष्पत्तेर्गुण-
फलवत् तत् स्थान् ॥ ४ ॥ नासन्नं सन्नं सदसन् सदस्योर्वैधर्म्यात् ॥ ५ ॥
अपादव्ययदर्शनात् ॥ ६ ॥ बुद्धिभिर्द्वं तु तदसन् ॥ ७ ॥ आश्रयव्यतिरेकाद्-
बुद्धफलोरपत्तिरित्येव हेतुः ॥ ८ ॥ प्रतीतेरात्माश्रयत्वादप्रतिषेधः ॥ ९ ॥ न
पुत्रस्त्रीपशुपरिच्छदहिरण्यामोदिफलनिर्देशान् ॥ १० ॥ तत्सम्बन्धान् फल-
निष्पत्तेरस्तेषु फलवदुपचारः ॥ ११ ॥

इति एकादशभिः ११ सूत्रैः फलपरीक्षाप्रकरणम् ॥ १२ ॥

विधिधनधाधनयोगात् दुःखमेव जन्मोत्पत्तिः ॥ १ ॥ न, सुखस्याप्यन्त-
रालानिष्पत्तेः ॥ २ ॥ बाधनाऽनिवृत्तेर्वैयर्थ्यतः पर्येषणदोषात्प्रतिषेधः ॥ ३ ॥
दुःखविकल्पे सुखाभिमानाच्च ॥ ४ ॥

इति चतुर्भिः ४ सूत्रैर्दुःखपरीक्षाप्रकरणम् ॥ १३ ॥

अणुल्लेखप्रवृत्त्यनुबन्धादस्वर्गाभावः ॥ १ ॥ प्रधानशब्दानुपपत्तेर्गुणशब्दे-
नानुबाधो निन्दाप्रशंसोपपत्तेः ॥ २ ॥ समारोपणादात्मन्यप्रतिषेधः ॥ ३ ॥
पात्रचयान्तानुपपत्तेश्च फलाभावः ॥ ४ ॥ तुषुमस्थ स्वप्नदर्शने क्लेशाभावाद-
पवर्गः ॥ ५ ॥ न प्रवृत्तिः प्रतिसन्धानाय हीनल्लेखस्य ॥ ६ ॥ न क्लेशसन्ततेः
स्वाभाविकत्वात् ॥ ७ ॥ प्रागुत्पत्तेरभावानित्यत्ववत् स्वाभाविकेऽन्यनित्यत्वम् ॥ ८ ॥
अणुद्वयमथानित्यत्ववद्वा ॥ ९ ॥ न, संकल्पनिमित्तत्वाच्च रागादीनाम् ॥ १० ॥

इति द्वादशभिः १२ सूत्रैः स्वर्गनवर्गनरीक्षाप्रकरणम् ॥ १४ ॥

इति अष्टपञ्चत्वा ६८ सूत्रैः, चतुर्दशभिः १४ प्रकरणै-

स्तुर्भाष्यायस्यायमाह्निकम् ॥

अथ चतुर्थोऽध्यायस्य द्वितीयमाह्निकम्

दोषनिमित्तानां तत्त्वज्ञानादहङ्कारनिवृत्तिः ॥ १ ॥ दोषनिमित्तं रूपादयो
विषयाः संकल्पकृताः ॥ २ ॥ तन्निमित्तं त्ववयव्यभिमानः ॥ ३ ॥

इति विभिः ३ सूक्ष्मत्वज्ञानोत्पत्तिप्रकरणम् ॥ १ ॥

विद्याऽविद्याद्विविधान् संज्ञयः ॥ १ ॥ तदसंज्ञयः पूर्वहेतुप्रसिद्ध-
त्वान् ॥ २ ॥ वृत्त्यनुपपत्तेरपि तर्हि न संज्ञयः ॥ ३ ॥ क्लृप्तैकदेशा-
वृत्तित्वादवयवानामवयव्यभाषः ॥ ४ ॥ तेषु चावृत्तेरवयव्यभावः ॥ ५ ॥
पृथक् चावयवेभ्योऽवृत्तेः ॥ ६ ॥ न चावयव्यवयवाः ॥ ७ ॥ एकस्मिन्
मेदाभावादमेदशब्दप्रयोगानुपपत्तेरग्रभः ॥ ८ ॥ अवयवान्तरभावेऽप्यवृत्तेरहेतुः
॥ ९ ॥ केशसमूहे तैमिरिकोपलब्धिवन् तदुपलब्धिः ॥ १० ॥ स्वाविषयानति-
क्रमेणन्द्रियस्य पदुगन्दभावादिपवग्रहणस्य तदाभावात् नाविषये प्रवृत्तिः ॥ ११ ॥
अवयवावयवविप्रसङ्गार्थव्याप्यत्वान् ॥ १२ ॥ न प्रलयोऽणुसदभावान् ॥ १३ ॥
परं वा ब्रूते ॥ १४ ॥

इति ऋतुर्दशभिः १४ सूक्ष्मैः प्रासाङ्गिकमवयवावयवविप्रकरणम् ॥ २ ॥

आकाशव्यतिभेदान् तदनुपपत्तिः ॥ १ ॥ आकाशासर्वगतत्वं वा
॥ २ ॥ अन्तर्वेदिश्च कार्यद्रव्यस्य कारणान्तरवचनादकार्यं तदभावः ॥ ३ ॥
शब्दसंयोगविभवाच्च सर्वगतम् ॥ ४ ॥ अव्यूहाविष्टम्भविमुत्त्वानि चाकाशधर्माः
॥ ५ ॥ स्मृतिवतां च संस्थानोपपत्तेरवयवसद्भावः ॥ ६ ॥ संयोगोपपत्तेश्च
॥ ७ ॥ अनवस्थाकारित्वादनवस्थानुपपत्तेश्चाप्रतिषेधः ॥ ८ ॥

इत्यष्टभिः ८ सूक्ष्मैर्पेक्षातिकं निरवयवत्वप्रकरणम् ॥ ३ ॥

बुद्ध्या विवेचनात् भाषानां याथाक्यानुपलब्धितत्त्वव्यपकर्षणे
पदसद्भावानुपलब्धिवन् तदनुपलब्धिः ॥ १ ॥ व्याहृतत्वादहेतुः ॥ २ ॥
तदाश्रयत्वादपृथग्रूपग्रहणम् ॥ ३ ॥ प्रमाणतत्त्वार्थप्रतिवत्तेः ॥ ४ ॥ प्रमा-
णानुपपत्त्युपपत्तिश्चाम् ॥ ५ ॥ स्वप्नविषयाभिमानवदसं प्रमाणप्रतीया-
भिमानः ॥ ६ ॥ सावागन्धर्वतगरसृग्गुणिकावृद्धा ॥ ७ ॥ हेत्वभावा-
दसिद्धिः ॥ ८ ॥ स्मृतिसंकल्पवद्य स्वप्नविषयाभिमानः ॥ ९ ॥
मिथ्योपलब्धैर्विनाशस्तत्त्वज्ञानात् स्वप्नविषयाभिमानप्रणाशवत् प्रति-

बोधे ॥ १० ॥ बुद्धेश्चैवं निमित्तसद्भावोपलम्भात् ॥ ११ ॥ तत्त्वप्रधान-
भेदाच्च मिथ्याबुद्धेर्द्विविधोपपत्तिः ॥ १२ ॥

इति द्वादशभिः १२ सूत्रैः प्रासङ्गिकं वाक्यार्थभङ्गनिराकरणप्रकरणम् ॥ ४ ॥

समाधिविशेषान्यासात् ॥ १ ॥ न, अर्थविशेषप्रावह्यात् ॥ २ ॥ भ्रुदा-
दिभिः प्रवर्त्तनाच्च ॥ ३ ॥ पूर्वकृतफलानुबन्धात् तदुत्पत्तिः ॥ ४ ॥ अरण्यमुहा-
पुलितादियु योनाभ्यासोपदेशः ॥ ५ ॥ अपवर्गेऽप्येवं प्रसङ्गः ॥ ६ ॥ न, निष्पन्ना
वश्यम्भावित्वान् ॥ ७ ॥ तदभावप्रापवर्गे ॥ ८ ॥ तदर्थं यमनिबन्धाभ्यामात्म-
संस्कारो योगाच्चाध्यात्मविध्युपायैः ॥ ९ ॥ ज्ञानमहणभ्यासस्तद्विषयश्च सह संवादः
॥ १० ॥ तं शिष्यगुरुसज्जवाचारेद्विशिष्टश्रेयोऽर्थीभिरनसूयुभिरभ्युपेयान् ॥ ११ ॥
प्रतिपक्षहीनमपि वा प्रयोजनार्थमर्थित्वे ॥ १२ ॥

इति द्वादशभिः १२ सूत्रैस्तत्त्वज्ञानविबुद्धिप्रकरणम् ॥ ५ ॥

तत्त्वाध्ययसाधसंरक्षणार्थं जलपवितण्डे बीजप्ररोहसंरक्षणार्थं कण्टकशाला-
चरणवत् ॥ १ ॥ ताभ्यां विगृह्य कथनम् ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यां तत्त्वज्ञानपरिपाकनप्रकरणम् ॥ ६ ॥

इति एकपञ्चाशता ५१ सूत्रैः, पश्चिभिः ६ प्रकरणैश्चतुर्थोऽध्यायस्य
द्वितीयमाह्निकं समाप्तम् ॥

समाप्तश्चायं चतुर्थोऽध्यायः ॥

अत्र प्रकरणानि २०, सूत्राणि ११९ ॥

अथ पञ्च अध्यायस्य प्रथममाह्निकम् ।

साधर्म्यवैधर्म्योत्कर्षापकर्षवर्ण्यवर्ण्यविकल्पसाध्यत्वाप्यप्राप्त्यप्राप्तिप्रसङ्गप्रति-
दृष्टान्तानुपपत्तिसंशयप्रकरणहेत्वर्थोपनयविशेषोपपत्त्युपलब्ध्यनुपलब्धिविधितिर्यानि-
त्वकार्यसमाः ॥ १ ॥ साधर्म्यवैधर्म्याभ्यामुपसंहारे तद्धर्मवैधर्म्योपपत्तेः
साधर्म्यवैधर्म्यसमौ ॥ २ ॥ गोत्वाद्गोसिद्धिवन् तत्सिद्धिः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः साध्यतिपक्षदेशनाभासप्रकरणम् ॥ १ ॥

साध्यदृष्टान्तयोर्धर्मविकल्पादुभयसाध्यत्वाच्चोत्कर्षापकर्षवर्ण्यवर्ण्यविकल्प-
साध्यसमाः ॥ १ ॥ किञ्चित्साधर्म्योदुपसंहारसिद्धेर्वैधर्म्योदप्रतिषेधः ॥ २ ॥
साध्यातिदेशाच्च दृष्टान्तोपपत्तेः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः साध्यदृष्टान्तधर्मविकल्पप्रभावोत्कर्षसमादिजातिषट्कप्रकरणम् ॥ २ ॥

प्राप्य साध्यमप्राप्य वा हेतोः प्राप्त्वाऽविशिष्टत्वादप्राप्त्याऽसाधक-
त्वाच्च प्राप्त्यप्राप्तिसमी ॥ १ ॥ घटादिनिष्पत्तिदर्शनान् पीडने चाभि-
भिचारादप्रतिषेधः ॥ २ ॥

इति द्वाभ्यां २ सूत्रान्यां प्राप्यप्राप्तिरुपगन्नादिष्विदंशेषकमजातिद्वयप्रकरणम् ॥ ३ ॥

दृष्टान्तस्य कारणानुपदेशान् प्रत्यवस्थानाच्च प्रतिदृष्टान्तेन प्रसङ्गप्रति-
दृष्टान्तसमी ॥ १ ॥ प्रदीपोपादानप्रसङ्गविनिवृत्तिवन् तद्विमित्कृतिः ॥ २ ॥
प्रतिदृष्टान्तहेतुत्वे च नाहेतुर्दृष्टान्तः ॥ ३ ॥

इति त्रिभिः ३ सूत्रैरुपगन्नादिप्रसङ्गप्रतिदृष्टान्तसमजातिद्वयप्रकरणम् ॥ ४ ॥

प्रागुपपत्तेः कारणाभावादनुत्पत्तिसमः ॥ १ ॥ तथाभावादुत्पत्त्यस्य
कारणोपपत्तेर्न कारणप्रतिषेधः ॥ २ ॥

इति द्वाभ्यां २ सूत्रान्यामित्युत्पत्तिरुपप्रकरणम् ॥ ५ ॥

सामान्यदृष्टान्तयोरेभिन्द्रियकत्वे समाने नित्यानित्यसाधर्म्यान् संशयसमः
॥ १ ॥ साधर्म्यान् संशये न संशयो वैधर्म्यादुभयथा वा संशयेऽन्यन्तसंशय
प्रसङ्गो नित्यत्वानभ्युपगमाच्च सामान्यस्याप्रतिषेधः ॥ २ ॥

इति द्वाभ्यां २ सूत्रान्यां संशयसमप्रकरणम् ॥ ६ ॥

उभयसाधर्म्यान् प्रक्रियासिद्धेः प्रकरणसमः ॥ १ ॥ प्रतिपक्षान्
प्रकरणसिद्धेः प्रतिषेधानुपपत्तिः प्रतिपक्षोपपत्तेः ॥ २ ॥

इति द्वाभ्यां २ सूत्रान्यां प्रकरणसमप्रकरणम् ॥ ७ ॥

त्रैकाल्यानुपपत्तेर्हेतोरहेतुसमः ॥ १ ॥ न हेतुतः साध्यसिद्धेस्त्रै-
काल्यासिद्धिः ॥ २ ॥ प्रतिषेधानुपपत्तेश्च प्रतिषेधव्याप्रतिषेधः ॥ ३ ॥

इति त्रिभिः ३ त्रैकहेतुसमप्रकरणम् ॥ ८ ॥

अर्थापत्तितः प्रतिपक्षसिद्धेरर्थपत्तिसमः ॥ १ ॥ अनुक्तत्वार्थापत्तेः
पक्षहान्तेरपत्तिरनुक्तत्वादनैकान्तिकत्वाच्चार्थापत्तेः ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यामर्थपत्तिसमप्रकरणम् ॥ ९ ॥

एकधर्मोपपत्तेराविशेषे सर्वविशेषप्रसङ्गान् सद्भावोपपत्तेरावेशेषसमः
॥ १ ॥ कचिन् तद्वधर्मोपपत्तेः कचिन्नुपपत्तेः प्रतिषेधाभावः ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यामविशेषसमप्रकरणम् ॥ १० ॥

वभयकारणोपपत्तेरुपपत्तिसमः ॥ १ ॥ उपपत्तिकारणाभ्यनुज्ञाना-
दप्रतिषेधः ॥ २ ॥

इति श्राम्यां २ सूत्राभ्यामुपपत्तिसमप्रकरणम् ॥ ११ ॥

निर्दिष्टकारणाभावेऽनुपलम्भादुपलब्धिसमः ॥ १ ॥ कारणान्तरादपि
तदुपपत्तौरप्रतिषेधः ॥ २ ॥

इति श्राम्यां २ सूत्राभ्यामुपलब्धिसमप्रकरणम् ॥ १२ ॥

तदनुपलब्धेरनुपलम्भादभावसिद्धौ तद्विपर्ययोपपत्तेरनुपलब्धिसमः ॥ १ ॥
अनुपलम्भात्मकत्वादनुपलब्धेरहेतुः ॥ २ ॥ ज्ञानविकल्पानां च भावाभाव-
सेवेदनादध्यात्मम् ॥ ३ ॥

इति विभिः ३ सूत्रानुपलब्धिसमप्रकरणम् ॥ १३ ॥

साधर्म्यान् तुल्यधर्मोपपत्तेः सर्वानित्यत्वप्रसङ्गादनित्यसमः ॥ १ ॥
साधर्म्यादसिद्धेः प्रतिषेधमिद्विः प्रतिषेध्यसाधर्म्याच्च ॥ २ ॥ दृष्टान्ते च
साध्यसाधनभावेन प्रज्ञादस्य धर्मस्य हेतुत्वान् तस्य चोभयथाभावा-
न्नाविशेषः ॥ ३ ॥

इति विभिः ३ सूत्रैरनित्यसमप्रकरणम् ॥ १४ ॥

नित्यमनित्यभावादनित्ये नित्यत्वोपपत्तेर्नित्यसमः ॥ १ ॥ प्रति-
षेध्ये नित्यमनित्यभावादनित्ये नित्यत्वोपपत्तेः प्रतिषेधाभावः ॥ २ ॥

इति श्राम्यां २ सूत्रयोर्नित्यसमप्रकरणम् ॥ १५ ॥

प्रयत्नकार्यनिकत्वान् कार्यसमः ॥ १ ॥ कार्यान्यत्वे प्रयत्नाहेतुत्वमनुप-
लब्धिविकारणोपपत्तेः ॥ २ ॥

इति श्राम्यां २ सूत्रैः कार्यसमप्रकरणम् ॥ १६ ॥

प्रतिषेधेऽपि समानो दोषः ॥ १ ॥ सर्वत्रैवम् ॥ २ ॥ प्रतिषेधवि-
प्रतिषेधेऽप्रतिषेधदोषवदोषः ॥ ३ ॥ प्रतिषेधं सदोषमभ्युपेक्ष्य प्रतिषेध-
विप्रतिषेधे समानो दोषप्रसङ्गो मतानुज्ञा ॥ ४ ॥ स्वपञ्चलक्षणापेक्षोपपत्त्यु-
पसंहारे हेतुनिर्देशे परपञ्चलक्षणाभ्युपगमनात् समानो दोषः ॥ ५ ॥

इति पञ्चमिः ५ सूत्रैः पञ्चलक्षणाभ्यासप्रकरणम् ॥ १७ ॥

इति त्रिचत्वारिंशता ४३ सूत्रैः, सप्तदशभिः १७

प्रकरणैः पञ्चमाध्यायस्याद्यमाहिकं समाप्तम् ।

अथ पञ्चमाध्यायस्य द्वितीयमाह्निकम् ।

प्रतिज्ञाहानिः प्रतिज्ञान्तरं प्रतिज्ञाविरोधः प्रतिज्ञासङ्घासो हेत्वन्तर-
मर्थान्तरं निरर्थकमविज्ञातार्थमपार्थक्यप्राप्तकालं न्यूनमधिकं पुनरुक्तमननुभाषण-
मज्ञानमप्रतिभा विश्लेषो मतानुज्ञा पर्यनुयोऽप्येक्षणं निरनुयोऽन्यनुयोऽप-
सिद्धान्तो हेत्वाभासाश्च निग्रहस्थानानि ॥ १ ॥ प्रतिदृष्टान्तधर्माभ्यनुज्ञा स्वदृष्टान्ते
प्रतिज्ञाहानिः ॥ २ ॥ प्रतिज्ञातार्थप्रतिषेधे धर्मविकल्पान् तदर्थनिर्देशः प्रतिज्ञान्तरम्
॥ ३ ॥ प्रतिज्ञाहेत्वोविरोधः प्रतिज्ञाविरोधः ॥ ४ ॥ पक्षप्रतिषेधे प्रतिज्ञातार्थापन-
यनं प्रतिज्ञासङ्घासः ॥ ५ ॥ अविशेषोक्ते हेतौ प्रतिषेधे विशेषमिच्छतो
हेत्वन्तरम् ॥ ६ ॥

इति धर्मिः ६ सूत्रैः प्रतिज्ञाहेत्वन्वयताभितनिग्रहस्थानपञ्चक-
विशेषलक्षणप्रकरणम् ॥ १ ॥

प्रकृतादर्थादप्रतिसम्बन्धार्थमर्थान्तरम् ॥ १ ॥ वर्णकमनिर्देशध्निरर्थकम्
॥ २ ॥ परिपरप्रतिवादिभ्यां त्रिरभिहितमप्यविज्ञातमविज्ञातार्थम् ॥ ३ ॥ पौर्वा-
पर्यायोगादप्रतिसम्बन्धार्थमपार्थक्यम् ॥ ४ ॥

इति चतुर्भिः ४ सूत्रैः प्रकृतोपयोगिवाक्यार्थप्रतिपत्तिफलद्वय-
निग्रहस्थानचतुष्कप्रकरणम् ॥ २ ॥

अवप्रवविपर्यासवचनमप्राप्तकालम् ॥ १ ॥ हीनमन्यतमेनाप्यवयवेन
न्यूनम् ॥ २ ॥ हेतुदाहरणाधिकमाधिकम् ॥ ३ ॥

इति त्रिभिः ३ सूत्रैः स्वसिद्धान्तानुरूपप्रयोगमासनिग्रहस्थान-
त्रिकप्रकरणम् ॥ ३ ॥

शब्दार्थयोः पुनर्वचनं पुनरुक्तमन्यत्रानुवादान् ॥ १ ॥ अर्थादापन्नस्य
स्वशब्देन पुनर्वचनं पुनरुक्तम् ॥ २ ॥

इति द्वाभ्यां २ सूत्राभ्यां पुनरुक्तनिग्रहस्थानप्रकरणम् ॥ ४ ॥

विज्ञातस्य परिपदा त्रिरभिहितस्याप्यप्रत्युच्चारणमननुभाषणम् ॥ १ ॥
अविज्ञातं चाज्ञानम् ॥ २ ॥ उत्तरस्याप्रतिपत्तिरप्रतिभा ॥ ३ ॥ कार्यव्यास-
ङ्गान् कथाविच्छेदो विश्लेषः ॥ ४ ॥

इति चतुर्भिः सूत्रैस्तत्परविरोधिनिग्रहस्थानचतुष्कप्रकरणम् ॥ ५ ॥

स्वपक्षे दोषाभ्युपगमान् परपक्षे दोषप्रसङ्गो मत्तानुद्धा ॥ १ ॥ निग्रह-
स्थानप्राप्तस्याभिग्रहः पर्यनुयोज्योपेक्षणम् ॥ २ ॥ अनिग्रहस्थाने निग्रहस्थाना-
भियोगो निरनुयोज्यानुयोगः ॥ ३ ॥

इति विधिः ३ सूचिर्दोषनिरूपकमतानुशादिनिग्रहस्थाननिरूपकरणम् ॥ ६ ॥

सिद्धान्तमभ्युपेत्यानियमान् कथाप्रसङ्गोऽपसिद्धान्तः ॥ १ ॥ हेत्वाभा-
साश्च बधोक्ताः ॥ २ ॥

इति ताभ्यां २ सूत्राभ्यां कथकान्धोक्तिनिरूप्यनिग्रहस्थाननिरूपकरणम् ॥ ७ ॥

इति चतुर्विंशत्या २४ सूत्रैः, सप्तभिः ७ प्रकरणैः पञ्चमोऽध्यायस्य
द्वितीयमार्हिकं समाप्तम् ।

समाप्तश्च पञ्चमोऽध्यायः ॥

अत्र प्रकरणानि २४२ सूत्राणि ६७ ॥

आस्मिन् न्यायशास्त्रे अध्यायाः ५, आदिकानि १०, प्रकरणानि ८४,
सूत्राणि ५३०, पदानि २०६, अक्षराणि ८४११ ॥

यदलम्बि किमपि पुण्यं दुस्तरकुनिवन्धपङ्कमप्रानाम् ।

श्रीमोतमसुगर्वीनामतिजखीनां समुत्तरणान् ॥ १ ॥

संसारजलधिसेतौ वृषकेतौ सकलदुःखशमहेतौ ।

एतस्य फलमखिलमर्पितमेतेन श्रीयतामीशः ॥ २ ॥

न्यायसूचीनिबन्धोऽसावकारि सुविधां मुदे ।

श्रीवाचस्पतिमिश्रेण वस्वङ्कवसु(८५८)वत्सरे ॥ ३ ॥

इति श्रीन्यायचार्यकृष्णश्रीवाचस्पतिकिरिति न्यायसूचीनिबन्धः समाप्तः ।

शुभमस्तु ॥

न्यायसूत्रस्य शुद्धिपत्रम्

पृष्ठं	पंक्तिः	अशुद्धं	शुद्धं
३	१५	विद्यः	विद्याः
५	११	न चाभ्	सर्वेषाम्
११	१	द्वितीयं	तृतीयं
११	७	प्रमथानीति	प्रमाथानीति
१६	८	सम्बन्धे	सम्बध्यते
२८	३२	निता	तानि
३४	६	दन्ताया	पादनीया-
५५	१६	सामान्यमर्ता	सामान्यमर्तो
५६	२	कल्प	बहिः
७२	२	प्रति तिथ	प्रतिपत्तिथ
७७	६	लक्ष्यत्रयस्था	लक्ष्यत्रयप्रस्था
७८	५	व्यवस्थितकृत्वाति	व्यवस्थितकृत्वाति
८१	११	लविष्यताति	लविष्यतीति
८१	१५	प्रतिषेधानुपपत्तिः	प्रतिषेधानुपपत्तिः
८८	१०	प्रमाण	प्रमाथान
९३	३	ताम्रं	तीव्रं
१०८	८	वृत्ताद्व्युत्पन्न	वृत्ताद्व्युत्पन्न
१०९	१०	अव्याकृतणीय	अव्याकरणाय
११७	२	द्वि	इति
१२५	८	वाक्याश्रयनीये	वाक्याश्रयनीये
१२६	६	निर्दिष्टप्रत्ययकृत्	निर्दिष्टप्रत्ययकृत्
१२८	२	प्रमेयम्	प्रमेयम्
१३६	८	शब्दमभिवति	शब्दमभिवति
१३३	१२	महानानुपपत्तिः	महानानुपपत्तिः
१३५	३	उपलब्धैरनुपलब्धैः	उपलब्धैरनुपलब्धैः
१३८	३	स्तिष्ठेन्नोप	स्तिष्ठेन्नोप-
१४४	२	आदेशोपदेशस्तत्तवम्	आदेशोपदेशस्तत्तवम्
१५०	५	निवर्तिका	निवर्तिका
१६४	१०	हाविमन्वथा	हाविमन्वर्त्थी
१६५	२	मिद्धमूर्धमणि	मिद्धमूर्धन्यणि

१६९	८	ऽकण्ड	अयमूर्ध्व
१७०	२१	त्वैवोर्ध्व	त्वैवोर्ध्व
१७५	८	स्फुटि	स्फुटि
१८३	१२	प्रकर ५म्	प्रकरणम्
१८४	१३	तस्मात्तैकम्	तस्मात्तैकम्
१८६	२०	तेरैव	तेरैव
१८९	८	तैरब्	तैरब्
१९५	९	खल्वयं	खल्वयं
२१०	१३	ज्ञानानां किमपि	ज्ञानानामप्युपपन्नं
२२२	२	शब्दवत्	शब्दवत्
२२६	१३	स्मृतिहेतुः	स्मृतिहेतुः
२२३	१९	प्रतिषेधकं	प्रतिषेधकं
२३०	१३	वात् कर्मो	वात् कर्मो
२३०	१५	नुमाचिंत	ऽनुमीयते
२५४	८	अनिमित्तानि त	अनिमित्तानि त
२५९	१	प्रथमाध्याये चतुर्था-	चतुर्थीध्याये प्रथमा-
२८१	११	खल्वाहुः	खल्वाहुः
३०५	१६	परम्परा	परम्परा
३०९	९	प्रहाणार्थः	प्रहाणार्थः
३०९	१७	रतुसूत्रमिर	रतुसूत्रमिर
३१२	७	संशयप्रश्ना	संशयप्रश्ना
३१२	७	विशेषोपपत्तु	विशेषोपपत्तु
३३५	३	स्यात्तुल्ये-	स्यात्तुल्ये-
३३८	२	त्रिरभिहितस्य	त्रिरभिहितस्य
३३८	३	अपत्युच्चारणम्	अपत्युच्चारणम्
		भूमिकायां	
४	१३	मतिमि	मतिमि
५	१३	न्यायसूत्रम्	न्यायसूत्रम्
७	१२	रघुनाथशिरोमणि पद्यतिर्नि-	रघुनाथशिरोमणि-
			प्रश्रुतिमिर्नि-
७	१३	मुदितेऽपि	मुदितेऽपि
८	६	विषयसूची	विषयसूची

factors (such as Propulsion and the like) that were conducive to the appearance of the Embellishment ;—in the case in question on the other hand, when Consciousness ceases to appear in the Body, the Body is exactly what it was when Consciousness appeared in it [and there is no deprivation of any factors, the only cause of Consciousness, according to the Opponent, consisting in the Body itself, which is still intact]. Hence (the case of Consciousness not being analogous to that of Embellishment) it is not right to urge, in answer to our argument, that "the absence of Consciousness in the Body is like the absence of Embellishment".

If (in order to escape from the said difficulty) it be held that the cause of Consciousness in the Body is something else (and not the Body itself), then this cause could subsist either in the Body itself, or in some other Substance, or in both (the Body as well as another Substance). And none of these views can be maintained ; because there would be no reason for any restriction (such as the following) :—(a) The cause of Consciousness subsisting in the Body itself, there would be no reason for any such restriction as that Consciousness should appear therein at certain times, and not at others ;—(b) the cause of Consciousness being in some other substance, there can be no reason for the restriction that while Consciousness appears in the Body, it does not appear in pieces of stone and such other things ;*—(c) if the cause of Consciousness subsists in both (Body and the other substance), there can be no reason for the restriction that Consciousness appears in the Body, and not in other substances that belong to the same category as that Body.

INTRODUCTORY BHĀṢYA

Some people might argue thus:—"In the case of the object possessed of the quality of dark colour (e.g. the unbaked Jar), we find that there is cessation of that Colour (while the object continues to exist); and in the same manner there may be cessation of the quality of Consciousness (while the Body, of which it is a quality, continues to exist)".

Sūtra 48

This however is not right; because (in the case of the object cited) there is appearance of another Colour due to baking.

* Puri Ms. B rightly reads *na* after 'taptādirastyaena.'

BHĀṢYA

In the case of the object cited (i.e. the jar) there is not a total disappearance of all Colour : all that happens is that the dark Colour having disappeared, another Colour, *red*, is produced by baking;—in the case of the Body, on the other hand, there is, at death, a total disappearance of Consciousness (and nothing appears in its place).*

Sūtra 49

Further,

Inasmuch as qualities produced by heat are found to be due to the presence of counter-active forces, the criticism based upon the analogy of these cannot be right.

BHĀṢYA

As a matter of fact, qualities are found to be produced by heat in only such substances in which there are present forces counter-active (destructive) of the previous quality : that this is so is shown by the fact that the qualities produced by heat are incompatible with the previous qualities. In the Body, on the other hand, we do not find present any force counteractive of the quality of Consciousness,—by reason of the presence whereof there could appear any new quality incompatible with the (previous) quality of Consciousness; and it is only from the appearance of such new quality that the counter-action (destruction) of Consciousness (and hence the impossibility of its continuing as long as the Body lasts) could be inferred. Thus there being nothing to counteract the quality of Consciousness, it should continue in the Body as long as the Body lasts (if it is a quality of the Body). As a matter of fact, however, it does not so continue to exist. Hence the conclusion is that Consciousness is not a quality of the Body.

INTRODUCTORY BHĀṢYA

For the following reason also Consciousness cannot be a quality of the Body :—

* Viśvanātha takes this Sūtra as coming from the Opponent; the meaning being—"The Siddhanta view is not right; as we find new colours produced (and old ones destroyed) by heat, while yet the substance remains the same."

Sūtra 50

Because it pervades over the entire Body.*

BHĀṢYA

As a matter of fact, like the Body, all its component parts also are pervaded by the appearance of Consciousness ; and there is not a single part of the Body where Consciousness does not appear : under the circumstances, if Consciousness belonged to the Body, this would mean that, like the Body, all its component parts are Conscious, and hence in each single person there would be several conscious entities ! So that, just as the restriction in regard to Pleasure, Pain and Cognition [that the Pleasure appearing in Devadatta's body is felt by him alone, and not by Yajñaḍaṣṭya and so forth] is indicative of the fact that there are several conscious beings—one to each individual body,—so would it also be in regard to the single body [every component part of which being endowed with Consciousness, it would follow that there is restriction as to the Pleasure, etc., of each such part : so that the Pleasure appearing in one part of the Body would be felt by that part alone, and not by any other part of that same Body]. As a matter of fact, however, no such thing actually happens. Hence we conclude that Consciousness is not a quality of the Body.

INTRODUCTORY BHĀṢYA

[*Objection*] "It has been said that 'there is no part of the body where Consciousness does not appear' ; but—

Sūtra 51

" This is not right ;† as it is not found in such parts of the body as hairs and nails.

* According to the *Parīśaddhi*, this Sūtra contains the following argument :—'Consciousness cannot be a specific quality of the Body—because it is a quality that pervades over the whole of its substratum,—like Sound.' It goes on to remark,—"This meaning of the Sūtra was so clear and patent that the Bhāṣyakāra did not think it necessary to mention it, and he put down only that interpretation of it whereby it became connected with, and introductory to, the following Sūtras."

† The *va*, appearing in the *Viz.* text as part of the Bhāṣya, should form part of the Sūtra ; such being the reading of all *Sūtra-texts*.

BHĀṢYA

"In hairs and in nails we do not feel any Consciousness appearing ; so that it is not right to say that *it pervades over the entire body*."

Sūtra 52

[Answer]—Inasmuch as the Body extends only so far as the skin, there is no possibility of Consciousness appearing in such things as Hairs and Nails.

BHĀṢYA

'Body' has been defined as 'the substratum of Sense-organs' ; so that the Body, which is the receptacle of life, mind, pleasure, pain and cognition, can be regarded as extending only up to the skin ; hence it is natural that no Consciousness would appear in the Hairs and Nails. The presence of such things as Nails and Hairs in the Body is due to the action of certain things [and they do not form constituent parts of the Body].

INTRODUCTORY BHĀṢYA

For the following reason also Consciousness cannot be a quality of the Body :—

Sūtra 53

Because it differs in character from the qualities of the Body.

BHĀṢYA

Qualities belonging to the Body are of two kinds—(1) Imperceptible, e.g., Gravity, and (2) Perceptible by the senses, e.g., Colour, etc. Consciousness is a quality of a totally different kind from the said qualities : It cannot be regarded as *imperceptible*, because it is capable of being sensed (perceived) by itself ; nor can it be regarded as *perceptible by the senses*, because it is cognisable by the Mind.* From this it follows that Consciousness is the quality of a substance totally different from the Body.

* The correct order appears in the Pāṭikā. The right reading would appear to be नापत्यक्षा मनोविषयत्वात् नेन्द्रियप्राप्त्या स्वसंवेद्यत्वात् and the right translation should be—'It cannot be regarded as *imperceptible*, as it is *perceived* by the Mind (which is an organ) ; nor can it be regarded as *perceptible* (i. e. perceived through an organ), as it is *cognised* by itself.'

Sūtra 54

[*Objection*].—"What is urged is not right; as there is difference in character among Colour and other qualities (belonging to the Body)".

BHĀṢYA

"Just as, even though differing in character from one another, Colour and the other qualities do not cease to be qualities of the Body, in the same manner, Consciousness also, though differing in character from Colour and the other qualities, need not cease to be a quality of the Body."

Sūtra 55

[*Answer*].—Inasmuch as Colour and the other qualities (of the Body) are perceptible by the Senses, there is no incongruity in these (belonging to the Body).

BHĀṢYA

'Also because they are not perceptible'—(this should be added to the *Sūtra*); [the meaning of the *Sūtra* being] Colour etc., though differing among themselves, yet do not go beyond the limits of the two kinds (mentioned under *Sū.* 53); and Consciousness also, differing from Colour etc., should fall within the limits of these two kinds, if it were really a quality of the Body;—as a matter of fact, however, Consciousness is found (as shown under *Sū.* 53) to lie beyond the limits of the said two kinds;—hence it follows that Consciousness cannot be a quality of the Body.

Though the fact of Consciousness not belonging to the Body has already been established by what has been said above (in Section 3) in regard to Cognition not belonging to Material Substances, or Sense-organs, or Mind,—yet it has been dealt with over again (in the present Section), for the purpose of stating additional arguments (such as pertain to the Body specifically); specially because the more is truth investigated the more fully established it becomes.

End of Section 5

SECTION (6)

[Sūtras 56-59].

Treating of the Mind.

INTRODUCTORY BHĀṢYA

The character of Apprehension having been examined, it is now the turn of Mind to be examined ; and the question arising—Is there only one Mind in each body, or several ? *—[the answer is—

Sūtra 56

The Mind must be one only : since there is non-simultaneity of Cognitions.

There are two kinds of 'non-simultaneity of cognitions'—(1) the non-simultaneity of several cognitions produced through the same Sense-organ, and (2) the non-simultaneity of cognitions of several things produced through several Sense-organs. Of these two the former is not what is spoken of as indicating the singleness of the Mind,—this 'non-simultaneity' being due to the fact that one instrument (such as Sense-organs are) can, by its very nature, accomplish only one thing at a time :—it is the latter 'non-simultaneity' of the cognitions of several things through several Sense-organs that is regarded as indicating the singleness of Mind. "How does that non-simultaneity indicate the singleness of Mind ?"—If there were several Minds, it would be possible for several Sense-organs to be in contact with several Minds simultaneously ; whereby there should be several cognitions appearing (through these contacts) at one and the same time ;—but this never happens ;—hence the conclusion is that, inasmuch as cognitions of things appear only one after another—and never simultaneously—there is a single Mind (in one body).

* It has been explained in Sū. 1-1-16 that 'the non-simultaneity of Cognitions is the indicative of Mind ;' this would not be true, if there were several Minds in a body, or if the Mind were of large dimension. The present enquiry is undertaken for the purpose of finding out some means of concentrating the Mind ; attempts at concentration could be fruitful only if there were only one Mind ; if there were several Minds, there need be no attempt at concentration ; and no abstraction of the Mind or Meditation would be possible.

Sātra 57

[*Objection*]—"What has been asserted is not right ; for as a matter of fact, we do perceive several actions (cognitions) actually appearing simultaneously."

BHĀṢYA

"[When the pupil perceives his Teacher going in the forest] he has the following notions,—'This Teacher reads—walks—holds the water-pot—looks at the path—hears the sounds proceeding from the forest—becomes frightened—keeps on the lookout for signs of serpents or tigers—remembers the place of destination*';—he does not notice any order of sequence among these cognitions ; so that all these may be regarded as appearing simultaneously ;—and hence it follows that there are several Minds."

Sātra 58

[*Answer*]—The said perception is like the perception of the fire-circle : and is due to the rapidity of motion.

BHĀṢYA

In the case of the whirling fire-brand, even though there is sequence among the several perceptions of the fire, yet it is not perceived, by reason of the extreme rapidity of motion ; and the sequence not being perceived, there arises the idea of the continuity (of fire in revolution), which gives rise to the notion that there is a single circle of fire ;—similarly in the case of cognitions also, Sequence, even though present, fails to be perceived by reason of the rapidity of the cognitions or actions ; and the Sequence failing to be perceived, there arises the notion that the actions (or cognitions) appear simultaneously.

"But is the notion of the simultaneity of cognitions due to the non-perception of sequence in them ? Or, is the perception of simultaneity due to the actual existence of simultaneity ?—You do not show any cause for accepting the one or the other view in preference to the other ; [so that the matter must be open to doubt]."

* The *Tārparya* adopts the reading *संस्मृत्यनम्* and explains it as *स्थानम्*. The right reading appears to be that found in the Puri Ms. B. *स्वानीयम्*.

We have already explained that cognitions of several things, due to the action of the sense-organs, appear one after the other; and this cannot be denied, being directly perceptible by each man for himself. Further, whenever we think of a number of things seen or heard before, our ideas of them always appear one after the other, and never simultaneously; and from this also we can infer (that the cognitions in the case cited in Sū. 57 are not simultaneous).

In the case of the cognitions of syllables, words and sentences, and those of their meanings, sequence fails to be perceived by reason of rapidity. "How so?" [As a matter of fact the phenomenon involves the following process]—When the several syllables composing a sentence are pronounced, there appears one auditory perception in connection with each one of those syllables,—then the hearer recognises one or several syllables as forming a *word*,—having recognised the word, he ponders over it,—by this pondering he recalls the meaning of that word,—ponders over a number of words as constituting one sentence,—having cognised the meanings of the words as syntactically connected, he recognises the meaning of the sentence.—Even though there are so many cognitions involved (in the process of our comprehension of the meaning of a sentence), yet by reason of the rapidity with which they appear, their sequence fails to be perceived. This example explains the ordinary notion of *simultaneity* that people have in regard to Cognitions.

[While the above facts cannot be gainsaid by either party],—in support of the contrary view—that Cognitions do actually appear simultaneously, there is no instance which is free from doubt (and admitted by both parties), on the strength of which it could be inferred that there are several Minds in a body.

Sūtra 59

For reasons already mentioned, the Mind must be atomic.

BHĀṢYA

That Mind is *atomic*, and that it is *one*—both these properties of the Mind follow from the *non-simultaneity of Cognitions*. If

the Mind were something *large*, then it would be possible for it to be in contact with several sense-organs at one and the same time ; and this should give rise to several Cognitions *simultaneously*.

End of Section 6

SECTION (7)

Sūtras 60-72

The Body is formed under the Influence of the Unseen Force (of Destiny).

INTRODUCTORY BHĀṢYA

*The Mind, along with the Sense-organs, is found to operate only within the Body, never outside the Body ; of the cognising person also, all experiencing of objects, consisting of apprehension etc., is found to occur only in the Body ; so also his acquiring of the desired and abandoning of the undesired thing,—and all other operations carried on by man. With regard to the Body, there is a diversity of opinion, which gives rise to the

* Since the Mind operates only in the Body, it is only right that the exact nature of the Body should be examined after the character of the Mind has been discussed,—says the *Pārīka*. An examination of the Mind requires an examination of its receptacle, Body, also—the *Tārparyā* adds.

The use of the present enquiry consists in the determining of the relation of a particular Soul with a particular Body, and the birth and Final Release of that Soul, as also what is called 'Death'. If we can prove that the connection of the Soul with the Body is due to the past deeds of that Soul, all these phenomena become explained : thus alone is use found for the laws relating to the duties of the several castes and conditions of man. Thus it is that all that has gone before in the *Nyāyasūtra* becomes justified—*Pārīkuddhi*.

Man's experiences occur in the Body ; the Mind, like all Sense-organs, functions in the Body ; and these facts can be explained only on the basis of Man's body being due to his past deeds. Hence the necessity of the present enquiry. It would seem that the proper occasion for this investigation was the Section that dealt with the Body itself. But it comes in more naturally in connection with the Mind, which is the principal instrument of all man's pleasure, pain etc.....Some people think that the Body of the child is due to the *Karmen*, not of the child itself, but of the Father. But this is not right ; because the Body of man must be the product of the acts of that person who regards that Body as himself, and acts for the experiences obtained through and in that Body.—*Pardhamāna*.

following doubt :—Is the formation of the man's Body due to his 'Karma', or, is it the product of the material substances, independently of any 'Karma'? We hear several opinions expressed on this point. The truth on this point is as follows :—

Sūtra 60

The formation of the Body is due to the persistence of the effect of previous acts.

BHĀṢYA

The term '*pūrvakṛtom*', 'previous', stands for those deeds, or actions in the shape of the 'Activity of Speech, Thought and Bodily activity', that were done (by the person) in his previous body ;—the 'effect' of the said 'acts' consists of *Merit and Demerit* produced by them ;—the '*anubandha*', 'persistence', of that 'effect', means the continuing of it as subsisting in the Soul ;—and the formation of the Body is out of the material substances *as operated upon by the said 'persistence of Merit and Demerit'*, and not out of the material substances by themselves. That particular Body belongs to a Soul subsisting in which the Soul regards it as 'I', attached to which and desiring experiences in which that Soul obtains the various kinds of objects and acquires (brings about) Merit and Demerit ; and when this Body falls off (on death), another is brought into existence by the force of the 'Faculty' in the shape of the said 'Merit and Demerit' along with (and operating upon) the material substances ; when this second body has come into existence, there go on again actions for the fulfilment of the man's purposes, just as in the previous body ; and the man's activities go on as in the previous body. All this phenomenon is possible only on the basis of the assumption that the production of the Body is out of the material substances as operated upon by the Soul's acts. In the case of such objects as the chariot and the like, we find that being intended for the accomplishment of man's purpose, they are brought into existence out of such material substances as are operated upon by man's quality in the shape of *Effort* ; and on the analogy of this we can infer that the Body, being meant to accomplish the man's purposes, comes into existence out of such material substances as are operated upon by some qualities belonging to the man (such for instance as his Merit and Demerit).

INTRODUCTORY BHĀṢYA

On this point the Atheist argues as follows :—

Sūtra 61

" The formation of the Body out of material substances is exactly like the production of material bodies out of material substances."

BHĀṢYA

" From out of material substances themselves—independently of 'Karma'—are produced material bodies, in the shape of Sands, Pebbles, Stones, Orpiment and Soot ; and they are taken up (by men) on account of their being capable of accomplishing the purpose of man. In the same manner the Body, being produced, out of material substances independently of man's 'Karma', would be taken up by him, on account of its being conducive to his purposes."

Sūtra 62

This cannot be accepted : because what is urged is still to be proved.

BHĀṢYA

Just as it is *still to be proved* that 'the formation of the Body is independent of Karma', so is it *still to be proved* that 'the production of Sands, Pebbles, Stones, Orpiment, Soot and such things is independent of Karma'; so that being itself still to be proved, the said premiss cannot serve as a valid reason.

INTRODUCTORY BHĀṢYA

What has been urged (in Sū. 61) in regard to the 'production of material bodies out of material substances',—any analogy between this and the case in question—

Sūtra 63

there is none ; because Parents are the cause of formation (of the Body).

BHĀṢYA

What has been urged by the Atheist bears no analogy to the case in question. "Why?" Because the 'material bodies' mentioned (Sands etc.) are produced without seeds ; while the Body is always produced from seeds. The term 'parents' stands for *the ovule and semen*, which constitute the 'seeds' (of the Body) ;

and what bring about the birth of the Body out of the material substances in the mother's womb are—(1) that 'Karma' of the personality himself, which is conducive to the experiences to be gone through by him in the mother's womb, and (2) the 'Karma' of the Parents which is conducive to the experiences resulting from the birth of the child. Thus it is established that there is connection with 'seeds' (in the shape of Semen and Ovule).

Sūtra 64

And so also is the food.

BHĀṢYA

'*The cause of the formation of the Body*'—this has to be added, being the principal clause (of the sentence of which Sūtras 63 and 64 are component parts).

'Food' is what is eaten and drunk; and the juices, brought about by the digestion of the food, entering into the seed embedded in the mother's womb, undergo development along with that seed; and in that seed there is as much development as suffices for the accretion of the necessary aggregate;—the accretion thus formed goes on to develop into such aggregates as (1) the cell, (2) the mass, (3) the foetus, (4) the embryo,* (5) the arteries, (6) and head, and (7) the feet etc.,—and ultimately into what comes to be the substratum of the sense-organs;—when the foetus has been formed, the juices of the food are absorbed by it through the umbilical cord, and it continues to grow till it becomes fit for being born. No such development is found to occur in the case of food lying in the dish (and not eaten by a person): From all this it follows that the development of the Body of the child is dependent upon the *karma* (Destiny of the Parents).

Sūtra 65

Specially because, even when physical connection is present, there is no certainty (in the appearance of the result).

BHĀṢYA

As a matter of fact, every connection of the Parents does not bring about conception; and the only explanation of this is

* From (1) to (4) are the names of the several stages of the developing foetus—says the *Tātparyya*.

that there is no conception when the necessary influence of *Karman* (Destiny) is absent ; and when this influence is present conception does take place. This is the only explanation possible of the said uncertainty of conception. If the material substances were independent (of any such influence as Destiny), there should be certainty of conception ; for under that hypothesis, there would be no element wanting in the causes necessary for the formation of the Body.

Further,

Sūtra 66

Just as *Karman* (Destiny) is the cause of the formation of the Body, so is it also of the connection of the Body (with a particular Soul).*

MIĀŚYA

It is, as a matter of fact, impossible for the Body to be formed out of the Earth and other material substances, independently of Destiny,—as the Body consists of an aggregation, brought about by means of an arrangement or disposition, most difficult to encompass, of such (heterogeneous) components as—(1) the arteries through which the bodily humours and life-breath flow, (2) the humours of the body culminating in the semen, (3) the Tendon, Skin, Bones, Veins, Muscle, Embryo and Fetus, (4) head, arms and belly, (5) the thighs, (6) the wind, Bile and Phlegm permeating the Body, and (7) the mouth, throat, chest, stomach, intestines and bowels :—consequently we conclude that its formation is due to Destiny. In the same manner if among the causes (bringing about the body) there is nothing that is related to any particular Soul, the Earth and other material substances that would constitute the body would be

* This *Sūtra* anticipates the objection that, when a body is born, it comes into contact with all Souls—since all are equally omnipresent,—so that a body should belong to all Souls equally. The answer is that, though in a general way all Souls are in contact with the Body, yet the special connection of the body with one individual Soul is due to the Destiny of that Soul ; which Destiny determines the exact body fit for the experiences in store for that Soul.

Would it not be simpler to take the *Sūtra* to mean that 'the connecting of Parents also is due to the Destiny of the Soul to be born of these parents' ? This would be more in keeping with the context.

equally related to all the Souls—among whom there would be nothing to distinguish one from the other,—and there being nothing in the Earth etc., themselves that would connect them with any one Soul, and not with the rest, the Body formed out of these would be the common substratum for the pleasure, pain and cognition of all the Souls;—as a matter of fact, however, each Body is found to be connected with only one particular Soul; and the only explanation of this restriction is that *Karma* (Destiny) is a cause that brings about the formation of the Body; so that the Karmic residuum of each Soul being restricted to itself, it produces a Body fit for being the substratum of the experiences of that particular Soul in which the residuum subsists, and connects that body with that Soul. Thus it is found that just as *Destiny is the cause of the formation of the Body, so is it also of the connection of that Body with a particular Soul*. What we mean by 'connection' is the relation that each Body bears to an individual Soul.

Sūtra 67

By what has been said in the preceding Sūtra the absence of universality has been explained [i.e., shown to be impossible, inexplicable under the Pūrva-prakāṣa].*

ŪHĀṢYA

What is called '*anivama*', 'absence of universality', has been explained—by what has been said in the preceding Sūtra,—'just as *Destiny is the cause of the formation of the Body so is it also of the connection of that Body with a particular Soul*',—as impossible and inexplicable under the theory that the formation of the Body is not due to *Destiny*.†

* All the commentaries explain this Sūtra as aimed against the following Sāṅkhya-doctrine:—"The formation of the Body is not due to *Destiny*; it is due to the functioning of *Primordial Matter*; this *Primordial Matter*, through its own inherent activity, independently of *Merit*, *Demerit* etc., evolves the several products."

† The Sūtra has been rendered according to the explanation provided by the Commentators. Would it not be simpler to render it as follows—"What has been said disposes of the objection that there could be no restriction as to which Soul should have which Body."

† The *Tātparyya* has adopted the reading बोद्धव्यकर्मनिमित्तत्वेन नोऽनिवमः.....कर्मव्यनेन प्रत्युक्तः which has been construed as:—बोद्धव्यनिवमः

Q. "What does *Niyama*, 'Universality', mean here?"

A. What is called 'Universality' here is the idea that *the body of one Soul is the same as that of all Souls*; so that what is meant by '*anīyama*', 'absence of Universality', is *diversity, distinction, peculiarity*,—i.e., the idea that *the body of one Soul is different from that of another*.*

As a matter of fact, we actually find such diversity or distinction in the birth of bodies as (a) one is born in a high family, another in a low family, (b) one is praiseworthy and another blameworthy, (c) one is full of diseases while another is free from diseases, (d) one is full-bodied while another is maimed, (e) one is full of suffering while another is full of happiness, (f) one is endowed with excellent characteristics of man while another is quite the contrary, (g) one is endowed with good properties while another possesses bad properties, (h) one has efficient and another weak sense-organs. [These are the cruder differences ordinarily perceptible.] There are several subtler differences, which are innumerable. All this diversity in the birth of Bodies can be due only to the Destiny attaching to each individual Soul (which determines the character of the Body into which that Soul is going to be born). On the other hand, if there were no such diverse Destinies attaching to individual Souls, (as influencing the birth of the Body), then—there being no difference among the Souls themselves, and the Earth and other material substances (as constituting Primordial Matter) being the same in all cases, and there being nothing in these substances to lead to any restriction,—it would come to this that all bodies belong to all Souls. As a matter of fact, however, the life of Souls is not found to be so (that is, such as all bodies belong to all Souls).

इत्युच्यते अत्र अकर्मनिमित्तसंगे मते.....प्रबुधैः The *Tātparyā* explains the purport as follows—'the absence of Universality—i.e., the fact that no single Body can be common to all Souls—that has been described in the preceding Sūtra—has been explained—i.e., shown to be impossible under the theory that the formation of the Body is brought about by material substances independently of any such influence as that of Destiny.'

* '*Niyama*' stands for *Universality*, the idea of all Souls having a common body; '*Anīyama*' means *non-universality*, the idea that one Soul has one body and another a totally different one—*Tātparyā*.

Hence the conclusion is that the formation of the Body cannot but be due to the influence of Destiny.

Further, the separation (freedom) of the Soul from the Body is also rendered possible by the possibility of the exhaustion of *Karma* (Destiny).^{*} That is to say, when the formation of the Body is due to Destiny, it becomes possible for the Soul to become separated (freed) from that body.—“How?”—*Through the possibility of the exhaustion of Destiny.* It is possible for Destiny to be exhausted in the following manner:—Right Knowledge having destroyed Illusion, the person becomes free from all attachment,—he commits no further deeds, by body, speech, or mind, which could lead to his re-birth; so that there is no further accumulation of Destiny; and all past accumulation becomes exhausted by his passing through the experiences resulting therefrom; thus (in the absence of Destiny) there being nothing to bring about a further Body, when the present Body falls off, no further Body is formed, and hence there is no further bondage (for that Soul). If the formation of the Body were not due to Destiny,—as of the material substance (Primordial Matter) itself there can be no destruction,—there would be no possibility of the Soul ever becoming freed from the Body.

Sūtra 68

† If it be asserted that—“the formation of the Body is due to ‘*adṛṣṭa*’ [(a) ‘non-perception’, or (b) unseen quality]”

* This appears as Sūtra in the *Viṣ*-text. But no such Sūtra is found in the *Nyāyasarvābhāṣā*, nor in Sūtra Mss. C and D, nor in Viśvanātha’s *Vitti*.

† The *Viṣ*-text, as also the *Nyāyasarvābhāṣā*, includes this clause also under the Sūtra. But neither Viśvanātha nor any Sūtra Mss. reads the Sūtra so; according to them the form of the Sūtra is simply ‘*pamastarpeṣaṅgaḥ paśarge*’. But from the *Bhāṣya* below it is clear that the text of the Sūtra is as translated.

The *Vārtikā* and the *Tātparyā* explain this objection as proceeding from the *Sāṅkhya* (A). The *Bhāṣya* latter on, P. 191, L. 10, offers another explanation, whereby the objection is represented as coming from the *Jaina* (B).

The *Tātparyā* has explained the term ‘*Adṛṣṭa*’ of the Sūtra,—which the *Bhāṣya* says, is synonymous here with ‘*adarśana*’, non-perception,—to mean the non-perception of such objects of enjoyment as Sound and the like, as also the non-perception of the distinction between Soul and Matter.

—then [our answer is that] in that case, even after final release there would be likelihood of a Body being produced.

BHĀṢYA

[A] "It is *adars'ana*, 'non-perception', that is spoken of as *adṛṣṭa*, (in the *Sūtra*). As a matter of fact, the formation of the Body is brought about by 'non-perception'. That is, as long as the Body has not been formed, the perceiver, being without a receptacle (abode), cannot perceive things; the things to be perceived by him being of two kinds—(a) the object (Sound, Taste, Odour etc.) and the diversity or difference between the *Unmanifested* (Primordial Matter) and the Soul;—and it is (in view of this 'non-perception', and) for this purpose (of accomplishing the perception of these two kinds of things) that the Body is brought into existence. Hence when the said perception (of both kinds of things) has been accomplished, the material substances have done all they had to do (in connection with that perceiving Soul) and consequently do not produce any other Body for him; and in this manner the 'separation from Body' becomes possible."

If you hold the above view, then our answer is that—in that case, even after Final Release, there would be likelihood of a further Body being born. That is, there would be likelihood of another Body being produced for that Soul. According to you, there is one 'non-perception'—i.e., impossibility of perception—while the Body has not been formed; and there is 'impossibility of perception' after the Body has ceased to exist,—which also is another 'non-perception';—and between these two 'non-perceptions' there is no difference; so that, even after Final Release, inasmuch as 'non-perception' [which, according to you, is the sole cause of the production of the Body] would be there, there would be every likelihood of another Body being produced.

"But the fact of the purpose of the Body-production having been accomplished forms the point of difference (between the two 'non-perceptions')."*

This cannot be right; because, as a matter of fact, we find production or accomplishment as well as non-accomplishment.

* This is sometimes printed as *Sūtra*. But no such *Sūtra* is found anywhere.

That is, if what you mean to urge is that—"When perception (of ordinary things, and of the difference between Soul and Matter) has been accomplished, the material substances have their purpose fulfilled, and as such, do not go to form another Body; and this forms the point of difference [wherein one kind of 'non-perception', that due to the cessation of the Body upon Final Release, differs from the other kind of 'non-perception', that due to the non-existence of the Body, before it has been produced],"¹—then, our answer is that this cannot be right; because we find production on accomplishment as well as on non-accomplishment; that is, as a matter of fact, we find that Bodies are produced again and again [for the non-released Soul], even though the material substances have their purpose fulfilled by the Soul's perception of the things of the world; and inasmuch as the Bodies produced again and again do not (always) bring about the perception of difference between Soul and Matter (which is the only purpose left to be accomplished for the Soul by these subsequent bodies), the production of all these bodies must be regarded as purposeless.

From all this it is clear that, under the theory that the creation of things is not due to Destiny, the formation of the Body cannot be regarded as being for the purposes of 'Perception'; while under the theory that the said creation is due to Destiny, the formation of the Body can be rightly regarded as being for the purposes of 'Perception'; as (under this latter theory) 'Perception' consists in experience, which is the result of deeds done (i.e. Destiny).

[B] The clause '*śadadṛṣṭakāritam*' may be taken as representing the theory of other philosophers:—" *Adṛṣṭa* is the name of a particular quality of Atoms, which brings about action or movement (vibration); it is when urged by this quality that the Atoms combine and bring about the Body; whereupon this Body is entered by the Mind, which also is urged to it by its own quality of '*Ādṛṣṭa*'; and when the Body has become entered by the Mind then the Perceiver begins to have his perceptions."

The answer to this theory also is that—"there is likelihood of another Body being produced"—since the Mind is not destroyed; that is, even after Final Release, there would be likelihood of a further Body being produced, as '*Adṛṣṭa*', the quality of Atoms, is indestructible (and hence persists even after Release).

Sūtra 69

There should be no severance of connection,—this being due to the action of Mind.*

BHĀṢYA

[Another objection against the Jaina view, referred to in the latter part of the *Bhāṣya* on Sū. 68]

If the Mind enters (into the Body) by virtue of 'adṛṣṭa', the Unseen Quality of the Mind, there should be no severance of connection (between the Mind and the Body). For under this view,† to what could the moving out of the Mind from the Body be due? Under our theory the ‡said moving out (of the Mind from the Body, at death) is due to the fact that one set of Karmic Residuum (to which the dead Body owed its existence) having been exhausted, another set of Karmic residuum (to which the next Body would be due) sets up its fruition.§ "The moving out of the Mind would be due to the unseen quality (*Adṛṣṭa*); that same unseen quality which has been the cause of *entrance* (of the Mind into the Body) will also be the cause of its *exit*." This cannot be right; for one and the same thing cannot be the cause of both *life* (which is what the *entrance* of Mind means) and *death* (which is what is meant by the Mind's *exit*); according to your view the same Unseen Quality would be the cause of both life and death; and this is absurd.

Sūtra 70

Inasmuch as Death would not be possible, the Body should have to be regarded as ever-lasting.

BHĀṢYA

When, on the experiencing of the fruits (of all deeds) there is exhaustion of Karmic residuum and the Body falls off, it is called "death"; and under the influence of another Karmic residuum there is 'rebirth'. Now, if the formation of the Body

* This Sūtra is not found in the Puri Sūtra Mss., it is found everywhere else.

† तत्र is better than तच्च.

‡ तदिह दृष्टान्तस्य....दृष्टान्ते—These words, found in some editions, have no connection with the present context. They are not found in the Puri Mss., nor in any other manuscript save one.

were due to the material substances themselves, independently of Destiny, what would that be the exhaustion whereof could lead to the fall of the Body, which is called 'death'? And there being no death, we understand that *the Body should have to be regarded as ever-lasting*. For if Death were due to mere chance, (and not to a specific cause relating specifically to the individual), then there could be no difference in the manner of death (in several persons).*

INTRODUCTORY BHĀṢYA

The Opponent,—with a view to criticise what has been urged against him, to the effect that 'there would be likelihood of another Body being produced' (Sū. 68),—argues as follows :—

Sūtra 71

"It would be like the eternality of the dark colour of the Atom."[†]

BHĀṢYA

"Just as the dark colour of the Atom (of Clay) is eternal, and yet when it is obstructed (set aside) by fire-contact (in baking), it does not appear again,—in the same manner the Body, though formed by the Unseen Quality (of the Atoms), would not appear again, after Final Release."

Sūtra 72

That cannot be ; as this would involve (A) the admission of what is not supported (by reasoning or fact)[‡] [(B) or, the accruing of what is not earned.]

BHĀṢYA

(A) The instance cited (in Sū. 71) cannot be right ;—
"Why ?"—*Because this would involve the admission of what is not supported*. The term 'supported' stands for *not compatible with*

* Some persons die in the womb, some as soon as they are born, and so forth. If death were not the effect of a specific cause, it should be either eternal, like *Ākāśa*, or an absolute non-entity, like the sky-lotus,—*Tārpariya*.

† This Sūtra, though not found in Sūtra Mss. C, is found everywhere else.

‡ The *Tārpariya* construes the Sūtra thus :—*Prasāṅga avigayāḥṛtam 'ahṛtam'—pratyakṣa pratyakṣagamaniruddham—tasya 'abhyāgamaḥ' abhyāgamaḥ tatprasaṅgāt*. This is the interpretation that has been adopted in the translation ; as also a second interpretation (B), put forward in the *Bhāṣya*.

any right Cognition; the 'abhyāgama' of that means its acceptance, avowal; the meaning thus is that he who believes what has been said (in Sū. 71) would be avowing what is incompatible with all right notion. Hence the instance cited cannot be right; since what is asserted is neither perceptible, nor cognisable by inference. Thus what the Sūtra (72) urges is the fact that what has been cited by the Opponent is something *still to be proved*.

(B) Or, the Sūtra may be explained to mean that—*That cannot be, as this would involve the accruing of what is not earned*. A person who, on the basis of the example of the Dark Colour of the Atom, seeks to support the view that the formation of the Body is not due to Destiny, draws upon himself the incongruity of the accruing of the unearned. That is, the theory would involve the contingency that pleasure and pain accrues to the man without his having done the acts leading up to that pleasure and pain. If, in answer to this, you say "yes, be it so";—then our answer is that this would be contrary (a) to Perception, (b) to Inference and (c) to Scripture.

(a) To perception it would be contrary in the following manner:—That the Pleasure and Pain experienced by each individual Soul is distinct is a fact perceptible to all persons. "What is the distinction?" The distinctions are such as *strong and weak, belated and quick, diverse and uniform*, and so forth. (Under the Opponent's theory) there can be no speciality in the causes bringing pleasure and pain to each individual Soul separately; and unless there is some speciality in the cause there can be none in the effect. If, on the other hand, the advent of pleasure and pain is due to Destiny,—inasmuch as it is possible (a) for the acts of diverse personalities to be strong or weak etc., (b) for their Karmic residuum to be correspondingly more or less potent, and (c) for their acts to be of diverse or uniform character,—it is only right that there should be a corresponding distinction in the Pleasure and Pain resulting from those acts. And since no such distinction in the cause would be possible on the theory of the Opponent, there should be no distinction in the resultant Pleasure and Pain:—and this would be incompatible with (contrary to) a fact known by Perception.

(b) The Opponent's theory would be contrary to Inference in the following manner :—The distribution of Pleasure and Pain among persons is found to follow from the distribution of their qualities ; e.g. when an intelligent person, having recognised a certain pleasure as brought about by a certain means, *desires* that pleasure, he makes an *effort* to obtain that means, and thereby obtains that pleasure ; and he does not obtain it otherwise [i.e. if he does not put forth the said effort] ;—similarly, when a person, having recognised a certain pain as brought about by a certain means, *desires* to avoid that Pain, he makes an *effort* to avoid that means, and thereby avoids that pain ; and not otherwise. Now in the case in question, we find that there are certain pleasures and pains that accrue to a person without any effort on his part [such for instance as the sufferings due to a mis-shaped body] ; and on the strength of the well-known facts just mentioned, we *infer* that the distribution of these pleasures and pains also must be due to some other quality of the intelligent being (if not his direct *effort*) [and this other quality is *Merit-Demerit* constituting the person's Destiny]. This inference would be contradicted if the accruing of pleasure and pain were held to be not due to Destiny. The said 'other quality' (Merit-Demerit), being imperceptible, is called '*adṛṣṭa*' (Unseen Force, Destiny), and since the time of its fruition is not definitely fixed, it is regarded as *indefinite* ;* while Apprehension and the other qualities of the Soul are perceptible and evanescent.

(c) The Opponent's theory would be contrary to Scripture in the following manner :—There are several Scriptures written by sages, containing the instructions imparted by those sages, in regard to the performance and avoidance of actions ; and the effect of such instruction we find in the shape of activities of men consisting of performance in due accordance with their respective castes and conditions of life, as also in the shape of cessation from activity, consisting of avoidance of action. Both

* We have translated the reading *avyavasthānam* ; though to keep up the contrast with the 'evanescence' of *Buddhi*, spoken of in the next sentence, '*avyavasthānam*', 'permanent', 'lasting', would appear to be the better reading.

these kinds of action, good and evil, would be impossible, under the philosophy of the *Pāraṇkṣin*; so that this philosophy is contrary to the view (in consonance with Scriptures) that the accruing of pleasure and pain to persons is due to Destiny.

Thus the conclusion is that the doctrine—that "the formation of the Body is not due to Destiny, and the accruing of Pleasure and Pain is not due to Destiny"—is clearly wrong and is maintained only by the worst sinners.

Thus ends the *Bhāṣya* on *Adhyāya III*.



DISCOURSE IV
DAILY LESSON I

SECTION (1)

Sūtras 1—2

General Examination of Activity and Defect.

INTRODUCTORY BHĀṢYA.

After *Mind* it is the turn of *Activity* to be examined.* All that has been said in course of the Examination of the *Body* as the receptacle of Merit and Demerit may be regarded as constituting the Examination of *Activity*;—this is what is asserted in the following *Sūtra*.

* The Third Discourse has dealt with the first six of the twelve 'objects of cognition' mentioned in Sū. 1-1-9; these six—Soul, Body, Sense-organs, Things perceived, Apprehension and Mind—being the *causes* of the remaining six—Activity, Defect, Re-birth, Fruition, Pain and Release; these are the *effects* of the former six. [This is what constitutes the connection between Discourses III and IV.] In the First Daily Lesson we have the examination of the six 'objects'; and in the Second we have the Examination of the Highest Cognition, the Right Knowledge, (that leads directly to Release).—*Parīṣaddhi*.

Vardhamān adds—Another connection between the end of Adhyāya III and the beginning of Adhyāya IV, consists in the fact that among the Objects mentioned in Sū. 1-1-9, it is 'Activity' whose mention follows that of 'Mind'; hence it is only natural that the 'examination' also of Activity should follow that of Mind.

Vardhamān raises a further question—According to the rule laid down by the *Bhāṣya*, the 'examination' of a subject must be preceded by its 'mention' and 'definition'; and as 'Right Knowledge' has nowhere been mentioned, there can be no justification for its examination in the second Daily Lesson of Adh. IV. The answer is that 'Right-Cognition' has been actually mentioned in Sū. 1-1-1, where it is mentioned as leading to the Highest Good of Man; and further, to justify an 'examination', it is not necessary to directly mention a subject; for we find the *Sūtras* examining several subjects that are connected only remotely with the subjects mentioned. Another question that arises is—since Right Knowledge is the precursor of Release, it should have been dealt with beforehand. The answer to this is that a full account of Right Knowledge demands a previous account of the objects of that knowledge; it is for this reason that Right Knowledge has been dealt with after all other subjects have been dealt with.

Sūtra 1

As Activity has been defined—so has it been examined.*

INTRODUCTORY BHĀṢYA

It might be urged that after 'Activity', there should follow the Examination of 'Defects'; hence the *Sūtra* adds—

Sūtra 2

So also have the Defects—

BHĀṢYA

been examined. (A) Inasmuch as they subsist in the same substratum as *Apprehension*, Defects are regarded as the qualities of the Soul;—(B) inasmuch as they are the source of Activity and as they have the power of bringing about re-birth, they are regarded as the cause of 'Samsāra', 'Birth-Rebirths';—and since this (series of births and re-births) is beginningless, Defects are regarded as operating† in a continuous series.‡ *Wrong Knowledge* ceases when Right Knowledge is attained; and on the cessation of *Wrong Knowledge*, the whole series of *Affections* and *Aversions* drop off; whereupon follows *Final Release*;—and from this it is clear that Defects (i.e., *Wrong Knowledge*, *Affec-*

* Activity has been defined under Sū. 1-1-17 as the 'Operation of Speech, of Mind and of Body'; and this may be regarded as its 'examination' also.

These words—'so has it been examined'—are, according to the *Bhāṣya*, to be supplied to complete the *Sūtra*. Vīvanātha has taken exception to this;—"It is not right to supply these words to the *Sūtra*; for if this is done then the word '*tathā*', 'so', required as the necessary correlation to '*yathā*', 'as', of the *Sūtra* (1), having already been thus supplied, there would be no syntactical connection between *Sūtras* (1) and (2). Hence the right way to construe is to take both *Sūtras* together, the meaning being—'just as Activity is as has been defined, so is Defect also as it has been defined'".

This construction is perhaps better; but there is no point in the criticism of the *Bhāṣya*-interpretation; for there is nothing wrong in construing the single '*yathā*' of Sū. (1) with two '*tathā*'—one supplied by the *Bhāṣya* and the other occurring in Sū. (2).

† The right reading '*pravartante*' is supplied by Puri Ms. B.

‡ Defects are due to the contemplation of desirable and undesirable things; hence like *Apprehension* they must be qualities of the Soul; being qualities of the Soul they must proceed on lines similar to Activity, which is the product of the Soul's quality, *Bhakt*. Hence the examination of 'Defects' becomes included in that of 'Activity'.—*Tātparyya*.

tion etc.) are liable to Appearance and Disappearance ;—all this in connection with Defects has already been explained (under *Sūtras* 1-1-2 and 3-1-25).

End of Section (I)

SECTION (2) *

Sūtras 3-9

Defects divided into three Groups.

INTRODUCTORY BHĀṢYA

Question :—It has been said in Sū. 1-1-18 that 'Defects have inciting (causing activity) as their distinguishing feature' ; now the feelings of Pride, Jealousy, Envy, Suspicion, Selfishness and the like are all characterised by the said distinguishing feature ; under the circumstances, why are not these enumerated by name ?

The answer to this is supplied by the following *Sūtra* :

Sūtra 3

There are three Groups of Defects ;—[all being included under] Desire, Hatred and Illusion, which are distinct from one another.

BHĀṢYA

Of Defects there are three groups, three types ; (I) *The Desire-type*—under which are included Love (for the other sex), Selfishness, Longing for acquiring, in a lawful manner, what belongs to another, Hankering (for Rebirth) and Greed (desire for obtaining, in an unlawful manner, what belongs to another) ;—(II) *The Hatred-type*—under which are included Anger, Jealousy, Envy, Malice, and Resentment ;—(III) *The Illusion-type*—under which are included Error, Suspicion, Pride, and Negligence. Thus,

* Vardhamāna remarks—*Sūtra* 2 having dealt with Defects, it would appear reasonable to regard *Sūtra* 3 et seq as continuing the same section. So that the proper arrangement would be to put Sū. (1) alone under Section I, dealing with 'Activity', and *Sūtras* 2 to 9 under Section II dealing with Defects. But to this arrangement there would be the objection that only one *Sūtra*, the first, would form a 'Section' which is not right ; as a 'Section' must consist of several *Sūtras*. Hence the best explanation is that under Section I we have the treatment of 'Defects' only in a general way, and that too, as a side-issue, as something connected with Activity ; while under Section II we have the detailed treatment of 'Defects'.

since all defects are included under one or the other of these three groups, they are not described individually.

Objection—"Since all have the same distinguishing feature (of *causing activity*), it is not right to divide them under three groups."

Answer :—The division into three groups is certainly right, since 'Desire', 'Hatred' and 'Illusion' *are distinct from one another* [though all are *causes of activity*, yet each has a distinctive character of its own]; e.g., 'Desire' is characterised by *attachment*, 'Hatred' is characterised by *aversion* (intolerance), and 'Illusion' is characterised by *wrong notion*; this fact is realised by every man in his own experience: every conscious person knows when Love appears, when he has the feeling 'the quality of Love has appeared in my Soul'; he also recognises the absence of Love, when he has the feeling 'the quality of Love is not present in my Soul': and similarly with the other two. As for the feelings of Pride and the rest, these are all found to be included under one or other of these three groups: and hence they have not been mentioned separately.

Sūtra 4

[*Objection*].—"What is asserted is not right; because all three have one and the same thing for their antithesis."

INTRODUCTORY BHĀṢYA

"Desire and the rest cannot be regarded as distinct from one another;—Why?—*Because they have one and the same thing for their antithesis*; all three have one and the same thing for their antithesis—viz.: that which is known under the names '*tattvajñānam*', 'knowledge of truth', '*saṃyajñātik*', 'right knowledge', '*āryaprajñā*', 'truthful cognition', '*sambodhah*', 'right apprehension.'"

Sūtra 5

[*Answer*].—The reason put forward is not valid, as there is no invariable concomitance.

BHĀṢYA

The Dark Colour and several such properties of Clay have the same antithesis in the form of 'fire-contact', and there are other qualities of it, which, being brought about by baking, have one and the same source;—

Sūtra 6

of these, Illusion is the worser evil ; each of these three being distinct ;—as for one who is not under Illusion the others do not appear.

BHĀṢYA

Illusion is an evil ; it is spoken of as the 'worser evil', by taking the three two at a time.* "Why is Illusion the 'worser evil' ?" *Because for one who is not under illusion the others do not appear*,—i.e. unless one is affected by Illusion, Desire and Hatred do not appear ; and when a man has become influenced by Illusion, one or the other (of the other two) appear in accordance with the man's notions ;† when the man's impressions in regard to a thing are attractive (such as create attachment), they produce in him *Desire* (for that thing) ; while when his notions are repulsive (such as create aversion), they produce *Hatred*. Both these notions are nothing other than 'Illusion', which consists of *wrong notion*. Thus it is that Desire and Hatred have their source in Illusion. When Illusion is destroyed by Right Knowledge, both Desire and Hatred cease to appear ; this is what accounts for their having one and the same thing for their antithesis. It is with a view to these facts that it has been explained under Sū. 1. 1. 2. that, *after True Knowledge 'there is a cessation of each member of the following series—Pain, Birth, Activity, Defect, and Wrong Notion,—the cessation of that which follows bringing the annihilation of that which precedes it, and this ultimately leads to the Highest Good'*.

INTRODUCTORY BHĀṢYA

Objection :—" If what is said in Sū. 6 is true, then there arises the following difficulty :—

* Because the term '*pāpīyā*' is in the comparative degree, it follows that what is meant is that, as between Illusion and Desire, and Illusion and Hatred, Illusion is the 'worser evil'.

† What is spoken of '*Saṃkalpa*', 'Notions' is the remembrance, under Illusion, of a certain thing as bringing pleasure, and that of another thing, as bringing pain—*Tātparyā*.

Sūtra 7

"Inasmuch as (between Illusion and the other two) there is the relation of cause and effect, it follows that 'Illusion' is something different from the 'Defects'."

BHĀṢYA

"The effect is always different from the cause: hence if Illusion is the cause of the Defects (Desire and Hatred), it cannot itself be a "Defect".

Sūtra 8

[Answer]—That is not so; as Illusion is included under the definition of 'Defects'.

BHĀṢYA

Defects having been defined as those that have 'causing activity' for their distinguishing feature—Illusion becomes included, by this definition, under 'Defect'.

Sūtra 9

Further, since it is quite possible for things belonging to the same class to bear among themselves the relation of cause and effect, the objection (in Sū. 7) has no force.

BHĀṢYA

Among substances, as well as qualities, belonging to the same class, it is found that they bear to one another various kinds of causal relation.

End of Section (2)

SECTION (3)

*Sūtra 10-31**Examination of 'Rebirth'*

INTRODUCTORY BHĀṢYA

After 'Defects' comes 'Rebirth'.* In regard to this the following objection is raised:—"There can be no such thing as

* The doubt in regard to 'Rebirth' is as to its belonging to the Soul, or to Apprehension, or to the Body—says the *Tātparyya*. To this form of Doubt, the objection is raised in Varṇaśāstrī's '*Prakāśa*' that, it having been already determined under Sū. 1-1-19 that Rebirth is of the Soul, there can be no room for such a doubt. The answer given is that from the definition provided under Sū. 1-1-19, 'Rebirth' appears to consist in death and birth; hence the further question naturally arises—"How can death and birth

Rebirth, as the Soul is eternal : and no eternal thing is ever found to be born or to die : so that the Soul being eternal, there is no possibility of *Birth and Death* : and yet it is only these two that constitute 'Rebirth' ; †*

On this point we have the following statement of the established conclusion :—

Sūtra 10

Rebirth is possible only because the Soul is eternal.

BHĀṢYA

As a matter of fact, it is the *eternal* Soul that 'departs' (*praiṣi*),—i.e. abandons the former body, dies,—and having 'departed' (*preti*), i.e., having abandoned the former body, 'comes' (*bhavaṣi*)—i.e. is born, takes up another body ; and it is these two (*departing—coming*) that have been spoken of as 'Rebirth', '*Pretya-bhava*', under the Sūtra—'Rebirth consists in being born again' (Sū. 1-1-19) ; so that what is meant (by Rebirth 'belonging to the Soul') is that *it abandons the previous body and takes up another* ; and this is possible only when the Soul is eternal. On the other hand, he, for whom 'Rebirth' consists of the 'birth of one entity and destruction of another entity', would be faced with the absurdity that one entity would be deprived of the fruits of his deeds, while another would be saddled with the fruits of acts not done by him.† And further, under

belong to the Soul, which, being eternal, cannot die or be born ?' And the most fitting occasion for dealing with this question is that when the 'examination' of 'Rebirth' is taken up. Vardhamāna also suggests another answer as offered by 'others' :—The *Pārnapakṣa* imposes upon the *Naiyāyika* the view that 'Rebirth' consists of 'destruction and production', and then raises the doubt and the objection against the view that 'Rebirth' belongs to the Soul ; and instead of urging the objection in this form, the *Pārnapakṣa* (in the *Bhāṣya*) starts off with the *Naiyāyika* view that Rebirth is something belonging to the Soul, and then goes on to say that such Rebirth is not possible ; as it is not possible for any such thing to belong to the Soul.

* Thus 'Rebirth,' is impossible under the theory of the *Naiyāyika* ; though it is quite compatible with the theory of the *Buddha*, according to whom all these are evanescent, undergoing destruction every moment.

† The entity that does the act is destroyed immediately afterwards ; the entity that is subsequently born, at the time when the fruit of the said act appears, is a totally different being ; so that while the latter is saddled

the theory that there are causes bringing about destruction (of the Being in the body), the teachings of the sages would be entirely useless [as the Being to whom the teachings are imparted cannot live long enough to profit by them].*

INTRODUCTORY BHĀṢYA

Question—"In what manner does the production of things come about?"†

Sūtra 11

[Answer]—The (production) of perceptible‡ things is from perceptible§ things; as is clearly proved by Perception.

The question being—"in what manner, and from what sort of material cause is the perceptible thing, such as the Body, produced?"—the answer is that, 'from perceptible things', known as 'material substances'—i.e. from Earth and the other material substances, in their extremely subtle eternal forms—is produced the 'perceptible thing', i.e., the ordinarily known Substances (Earth etc. in their gross form), which appear in the form of the Body, the Sense-organs, the Objects and their appurtenances.

with the fruit of the acts not done by him, the former becomes deprived of the fruit of those acts done by himself. Under the view that the eternal Soul is re-born, it is the same Soul that does the act and experiences its effects.

* According to the Naiyāyika, on the other hand, the real Being, Soul, being everlasting, persists from life to life; and its birth and death consist respectively, in its becoming connected, and disconnected, with a Body, a set of Sense-organs, Intellect and Sensation.

† It is not easy to perceive the connection of this question with 'Rebirth', the subject-matter of the Section. The 'production' questioned about now, is the coming into existence of material objects; and the only connection possible would be that, the Bhāṣya having declared that 'Rebirth' does not consist of 'destruction and production', it becomes necessary to determine the exact nature of 'production', and then to show that it is not possible for the non-material substance Soul; and hence in the term 'pratyakṣān', 'Rebirth', 'bhāva', 'birth' cannot mean 'production'.

Vīṣṇanātha takes it as introduced for the purpose of bringing forward the various theories in regard to the 'production' of the Body.

‡ The term 'vyākṛa' stands, according to the Vārtika, for that which is endowed with the conditions of perceptibility, i.e. anything endowed with such perceptible qualities as Colour and the rest. Hence the word 'vyākṛaḥ' takes in the Atoms also, which are endowed with the qualities of Colour etc.

The term 'vyakta', 'perceptible', stands for what is cognisable by means of the Sense-organs ; and by reason of similarity to this 'perceptible' thing, its cause also is called 'vyakṣa', 'perceptible'.

"What is the similarity ?"

The similarity (between the perceptible thing and its cause) consists in the presence of Colour and other qualities. Hence the meaning of the Sūtra is that—'out of the eternal substances, Earth etc., which are endowed with the qualities of Colour etc., are produced the Body and such other things, which are endowed with the qualities of Colour etc.'

[That this is so] is clearly proved by Perception. We actually see that out of such substances as Clay and the like which are endowed with the qualities of Colour and the rest, are produced objects of the same kind (i.e., possessed of the qualities of Colour etc.) ;—and from this fact (perceived in connection with visible Objects) we infer the same in connection with invisible things also ; that is, in the case of the Clay etc., we find that the presence of Colour and other qualities is common to the material cause as well as its product ; and from this we deduce the same in regard to the causal nature of the eternal super-sensuous things (Atoms) also.

Sūtra 12

[Objection]—"What is asserted is not true ; as the Jar is not produced out of the Jar."

BHĀṢYA

"This also is a perceptible fact that the 'perceptible' Jar is never found to be produced out of the 'perceptible' Jar ; hence, as we do not see the 'perceptible' thing being produced out of the 'perceptible' thing, it follows that the cause (of the production) of the 'perceptible' (Body etc.) is not a 'perceptible' thing."

Sūtra 13

[Answer]—Inasmuch as the Jar is actually produced out of a 'perceptible' substance, the objection has no force.

BHĀṢYA

We do not say that everything is the cause of everything ; what we do say is that whatever 'perceptible' thing is produced, it is produced out of a similar (i.e., perceptible) thing ; and the

DEDICATED
TO THE REVERED MEMORY
OF

Prof. Dr. Har Dutt Sharma,

M. A., Ph. D.



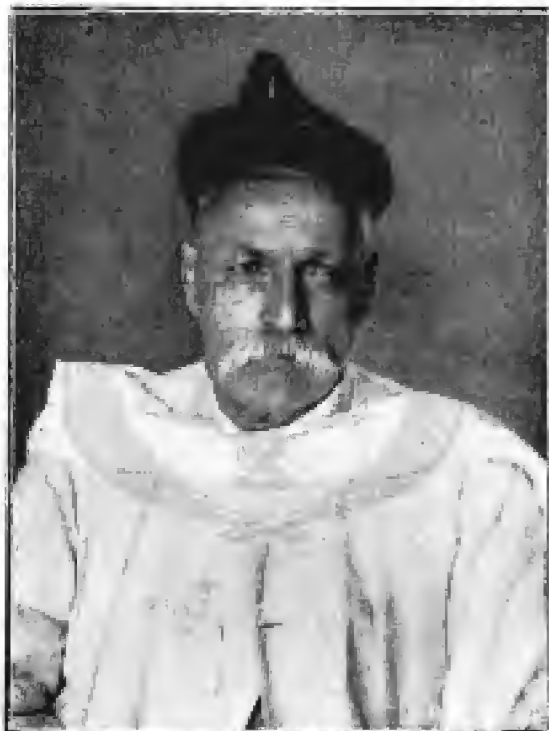
DR. H. D. SHARMA



Born 23-3-1899

Died 11-9-1942

DR. N. G. SARDESAI



Born 17-8-1873

Died 22-1-1943

DR. MRS. C.A.F. RHYS DAVIDS



Died 26-6-1942

MM. VASUDEVA SHASTRI ABHYANKAR



Died 14-10-1942

THE POONA ORIENTALIST

A quarterly Journal devoted to Oriental Studies

Vol. VII

OCTOBER 1942—JANUARY 1943

Nos. 3 & 4

EDITORIAL

It is now seven years that the *Poona Orientalist* was founded by the late Dr. Narahar Gopal Sardesai and the late Dr. Har Dutt Sharma, the Publisher and the Editor respectively of this Journal. The services rendered by the *Poona Orientalist* to the cause of Indology are now too well known to need mention. It is really very tragic that both the founders of this Journal should pass away within a period of six months, Dr. Sharma passing away on the 11th September 1942 and Dr. Sardesai on the 22nd January 1943 !

It was in June 1942 that Dr. N. G. Sardesai invited the present editor to be the joint-editor of the *Poona Orientalist* with Dr. Sharma, with a view to facilitate the editorial work of the Journal. But unfortunately the present editor has not had the good fortune of working in collaboration with these founders of the Journal for any appreciable length of time. He has had, however, their generous blessings for the future conduct of the work. These blessings, coupled with the whole-hearted assurance and the firm resolve for the continuation of the Journal on the part of Dr. R. N. Sardesai, the present proprietor of the Oriental Book Agency, have emboldened the present editor not only to carry on the good work of his predecessor but also to try his best to make any suitable improvements in it commensurate with the needs of scholars and the resources of the publisher. It is hoped that the numerous contributors and patrons of the *Poona Orientalist* will continue their unstinted patronage to this Journal as hitherto to enable the present editor to realise his editorial hopes and ambitions in the near future.

This joint number of the *Poona Orientalist* is dedicated to the hallowed memory of Dr. H. D. Sharma. The present editor would have liked to bring it out as soon as possible after the death of Dr. Sharma but he regrets that circumstances beyond his control have caused such a delay in its publication. The next number will be called the "Dr. N. G. Sardesai Memorial Number" and arrangements are being made to publish it before October 1943.

In the following pages, interesting details about the life and brilliant literary career of Dr. Sharma will be found in the informed article of Mr. M. M. Patkar and the personal reminiscences contributed by Dr. Katre, Dr. Raghavan and Prof. Suryanarayan Sastri. But before introducing the readers to the same the present editor would like to take this opportunity of paying his tribute of deep respect to the revered memory of Professor Dr. Sharma and to that of Dr. N. G. alias Annasaheb Sardesai.

* * * *

It is a matter of deep regret to note that during the period of the last ten months, the Oriental Scholarship has sustained a very heavy loss by the demises of several Sanskrit scholars of eminence and repute.

Dr. Mrs. C. A. F. Rhys Davids, President of the Pali Text Society and a famous interpreter of Buddhism passed away in England on the 26th of June 1942 at the ripe old age of 84. She closely collaborated with her husband, Dr. T. W. Rhys Davids, the celebrated founder of the Pali Text Society, in carrying on Pali and Buddhistic research and in the publication of the translations of Pali Texts. After his death, she carried on the work of her husband, with unabated zeal and industry and brought it within the range of completion. In 'India and the Pali Text Society', a paper contributed to the Silver Jubilee Volume of the Annals of the Bhandarkar O. R. Institute, she makes a fervent appeal for help in completing the six remaining volumes to be published by the Society.

Another veteran Sanskrit Pandit, the Mahāmahopādhyāya Vasudeva Shastri Abhyankar passed away in Poona on the

14th of October 1942, at the grand old age of 79. He possessed unrivalled proficiency not only in Vyākaraṇa, which was his *forte* but almost in all the branches of Sanskrit learning. He has written original Sanskrit commentaries on many works on Vyākaraṇa and Vedānta, Yoga and Mīmāṃsā. But the crowning achievement of his life was the Marathi translation with explanatory notes, of the Vyākaraṇa-Mahābhāṣya of Patañjali which is being published by the D. E. Society, Poona. For further information readers are referred to Prof. C. R. Dandhar's note on his life and works, appearing on pp. 232-235.

Students of Indian Philosophy will deeply mourn the sad and premature death of Prof. S. Suryanarayan Sastri, the Head of the Department of Indian Philosophy in the Madras University on the 9th of December 1942, when he was only forty-nine years old ! He has prepared scholarly editions of about nine well-known works on Indian Philosophy and contributed numerous learned papers on philosophical topics to several Indological journals. Dr. Raghavan's brief note on Prof. Sastri's life may be found on p. 236.

But the heaviest loss that Indology has suffered in recent times is by the sudden and premature death on the 21st of January 1943 of Dr. V. S. Sukthankar, the world-famous editor of the Critical Edition of the Mahābhārata, which is being published by the Bhandarkar O. R. Institute. He gave to this monumental work seventeen years of his life with undivided attention. The principles of Textual reconstruction which he evolved with great critical scholarship and the profound study of the entire manuscript tradition of the great Epic of India, have won universal recognition, truly entitling him to be called the Father of Indian Textual Criticism. The announcement of the Sukthankar Memorial Edition Committee to publish in two volumes all his research papers is greatly to be welcomed for it will bring within an easy reach of all scholars his highly important articles on Bhāṣa and Epic Studies.

* * * *

The patrons of the Oriental Book Agency will be glad to learn that Dr. R. N. Sardesai has assumed charge of the Agency after the death of his father the late Dr. Annasaheb Sardesai. He has regularly contributed a classified and Descriptive Bibliography of recent oriental publications, which has been much appreciated by the readers of the *Poona Orientalist*. With the special ability and experience for the conduct of a publishing house inherited from his worthy father, Dr. R. N. Sardesai will before long make the Oriental Book Agency a model institution, catering to the various needs of Oriental Scholars in this country and outside. He has already acquired, by his stay in Europe a thorough knowledge of business methods pertaining to the book trade, which cannot but have a salutary effect on the future efficient working of the Oriental Book Agency.



THE LATE DR. HAR DUTT SHARMA

Readers of the *Poona Orientalist* will be painfully grieved to learn about the sad and premature death of Dr. Har Dutt Sharma at Delhi on the 11th September 1942. Since the very inception of this Journal Dr. Sharma was its editor and served it till the last moment of his life. His last article on the "*Parasurāmapratāpa*," proofs of which were seen by him, appeared in the issue of this very journal which was published shortly after his death.

Born in 1899 (March 23) Dr. Sharma completed his college education in 1920, when he passed the B. A. Examination of the Allahabad University. He passed this examination in second class, having stood first in Sanskrit and was awarded a Gold Medal and a scholarship for prosecuting his post-graduate studies. In 1922 he passed the M. A. Examination of the Benares Hindu University with credit securing first class in both the examinations for that degree. In 1930 he obtained the Doctor's degree of the Prague University for his thesis "*Contribution to the History of Brahmanical Asceticism (Samnyāsa)*," for which he worked under the able guidance of Dr. Winternitz.

With such a brilliant career Dr. Sharma started in life as a Professor and immediately after passing his M. A. Examination joined the Rastias Inter College of Delhi as a senior Professor of Sanskrit. Having served in this college for about five years Dr. Sharma went to Cawnpore and worked there in the Sanatan Dharma College as a Senior Professor of Sanskrit from 1926 to 1934. It was during this period that he went to Germany and obtained the Ph. D. degree of the Prague University as stated above. From 1934 to 1936 he was a tutor in Sanskrit in the private school established by Mrs. Amhalal Sarabhai at Ahmadabad. In 1936 he came to Poona and was entrusted with the work of preparing a Descriptive Catalogue of Vaidyaka, Tantra and Dharmaśāstra manuscripts in the Govt. Mus. Library deposited at the Bhandarkar Oriental Research Institute. While engaged on this work he also worked at the Sir Parashurambhai College in Poona as Hon. Professor of Sanskrit and Pāli. Finally he went to Delhi in 1937 and was appointed Senior Professor of Sanskrit in the Hindu College, where he served till the end of his life.

Dr. Sharma was a profound scholar. Being brought up in the old Shastric tradition of learning he had acquired great command over Sanskrit language. Having come in contact with eminent Orientalists like Dr. Winternitz and others he had also mastered the Western methods of critical research. This critical acumen combined with the old Shastric training enabled him to edit several works which have received the appreciation of eminent scholars. Apart from preparing the editions of various Sanskrit texts Dr. Sharma wrote several papers on different branches of Sanskrit learning. A glance at the list of the papers contributed by him to several journals shows the variety of topics handled by him. He wrote more than twenty papers on subjects pertaining to *Alaṅkāra*, *Dharmaśāstra*, *Kāvya*, *Itihāsa*, *Vedānta*, *Vaidyaka*, *Saṅgīta* and so on. This list of articles, though small, is sufficient to indicate Dr. Sharma's versatility and scholarship. Dr. Sharma was not a man of robust constitution but he had great tenacity of purpose which could make him work for hours together without rest. When he was engaged on the preparation of the *Descriptive Catalogue of Dharmaśāstra Manuscripts* in 1937, I have seen him working at the Bhandarkar Institute continuously from nine o'clock in the morning to six o'clock in the evening and even after such a hard work he was ready to go through the proofs of *Kāvya-prakāśa* and other works which he was then editing.

Dr. Sharma was a man of genial temperament. He took keen interest in different activities, the editing of the *Poona Orientalist* being one of them. He was a lover of fine arts, and music had a special attraction for him. By his amiable nature he made numerous acquaintances and formed his own circle of friends wherever he went. Those who have come in contact with him know how cheerful and lively he was. Only a year before his death he had delivered a lecture on "*Hāsyā-rasa*" at the Bhandarkar Institute. Little did we know at that time that the *Hāsyā-rasa* was to be followed by *Soka-rasa* only within the course of a year. It is really unfortunate that such an energetic personality should be snatched away from us by the cruel hand of Death at the early age of forty-three !

M. M. PATKAR.

The following is a list of the published writings of the late Dr. Har Dutt Sharma :—

A—BOOKS (including the works edited)

- Kāvya*— 1 Padmapurāṇa and Kālidāsa.
2 Kavīndracandrodaya.
3 Bhāminīvilāsa.
4 Saduktikarpāṇṭha.

- Vedānta and Sāṅkhya*—1 Sāṅkhyakārikā with Gauḍapādabhāṣya.
2 do do Tattvakaumudī.
3 Brahmasūtra (the first four aphorisms of Brahmasūtra) along with Śaṅkara's commentary with English translation etc.
4 Jayamaṅgalā or the Sāṅkhyasaptati
ṭkā.

- Dharmaśāstra*—1 Contribution to the History of Brahmanical Asceticism (Sannyāsa).
2 Descriptive Catalogue of Dharmaśāstra Manuscripts in the Govt. Library at the Bhandarkar Institute, Poona. (to be published).

- Alaṅkāra*— 2 Kāvya-prakāśa Ullāsa I, II, III & X.

- Vaidyaka*— 1 Descriptive Catalogue of Vaidyaka Mss. (B. O. R. Institute).

- Tantra*— 1 Descriptive Catalogue of Tantra Mss. (B. O. R. Institute).

B—ARTICLES

- Alaṅkāra*— 1 Kuntala's conception of *Gūṇas*.
2 *Hāsyā* as a *rasa* in Sanskrit Rhetoric and Literature.

- Dharmaśāstra*—1 Some problems connected with Brahmanical Asceticism.
2 Nirṇayakaustubha.
3 Paraśurāmapratāpa.
4 The Meaning of उपचार.

- Kāvya*—1 The *Subhāṣitahārāvalī*.
 2 The *Sūktisundara* of Sundaradeva.
 3 A forgotten event of Shah Jehan's reign.
 4 The poet Bhānukara.
 5 An analysis of the authorities quoted in *Śārngadhara-paddhati*.
 6 Some unknown Sanskrit poets of Mithilā.
- Īśānta* etc.—1 Jayamāṅalā and other commentaries on the *Sāṅkhyā Saptati*.
 2 The *Sāṅkhyā Teachers*.
 3 Vaiṣṇava philosopher Priyāḍasa, and his work.
- Saṃgīta*—1 Indian Music.
- Vaidyaka*—1 Lakṣmaṇaśaṣṭaka.
 2 *Nidānacintāmaṇi*.
- Miscellaneous—1 Some Baghela Rulers.
 2 An unpublished inscription of Paramāras.
- M. M. PAVAN.

VIDYĀSUDHĀKARA Dr. HAR DUTT SHARMA

It was in December 1935, during the Mysore Session of the All-India Oriental Conference, as we were walking up the Chamundi Hills in excursion, that the shuffle of company on the narrow pathway brought me abreast of a tall thin north Indian figure with a silk turban, who, shortly after an introductory smile, began speaking of his interest in the *Śārngadhara-paddhati*; his interest in me grew as I began speaking of the recensions of that anthology and the existence in the Tanjore Library of a much collated manuscript of it. Subsequently myself and Dr. Har Dutt Sharma became friends and corresponded on many matters of Research. He published in the *Annals of the Bhandarkar Oriental Institute* an index of the *Śārngadhara-paddhati*, and as has happened in his case also, an unfortunately chequered career had prevented him from continued or exhaustive work on this as well as other subjects, including his

Doctorate dissertation on Brahmanical Asceticism. After his becoming the Professor of Sanskrit in the Hindu College, Delhi, he had hoped to do sustained work, but unkind Providence cut short his life, while yet he was young. It now appears to a friend of his like myself as a great satisfaction that just before his death, he had the honour of presiding over the Classical Section of the last Oriental Conference in December 1941 at Hyderabad, to which place he was about to come as the Professor of Sanskrit in the Osmania University.

The Oriental Book Agency, Poona, and its Proprietor Dr. Sardesai, had secured his services for the publication of a number of useful books like the *Kāvya-prakāśa* and the *Bṛama-Sūtra-Saṅkara-Bhāṣya-Catussūtri* and editions of works like the *Amara-kośa* with *Kaṭirāsvaṇin*'s commentary. Besides, with him as Editor, the same Agency started the now well-going journal, the *Poona Orientalist*, which has encouraged a number of young scholars and has brought out serially reprints of some of the works of the late *Mahāmahopādhyāya* Dr. Ganganath Jha.

As a member of the Bhandarkar Oriental Research Institute, Poona, he had undertaken the edition of the Descriptive Catalogue of the Vaidyaka manuscripts in the Bhandarkar Oriental Research Institute, Poona, of which again he could help to publish only one volume; he had also recently delivered an extension lecture in the Bhandarkar Oriental Research Institute on the *Hāya-Rasa*.

In the field of later Sanskrit Literature, Dr. Sharma interested himself in bringing to light a number of writers and their works, and anthologies and authors cited therein. Mention may be made of his work on *Hari Kavi*, *Bhānūdatta* and the *Kavindraucandrodaya*, of which last, along with Mr. Patkar of the Manuscripts Department of the Bhandarkar Oriental Research Institute he gave us an edition in the Poona Oriental Series.

Among scholars engaged in Research, I have found the late Dr. Sharma as modest and free from some of those flaws which prevent friendship and exhibit an anxiety to value name-making more than *Ātma-guṇa*.

—V. RAGHAVAN.

PROF. DR. HAR DUTT SHARMA

My acquaintance with Dr. Har Dutt Sharma was first established through his edition of the *Jayamaṅgalā* commentary on the *Sāṅkhyakārikā*, which I came to know during my study of the Sāṅkhya system some fifteen years ago. Personal contact came only some years later, at the All-India Oriental Conference, Patna (1931), where he was introduced to me as the learned editor of the *Jayamaṅgalā*. We met a number of times thereafter, at Mysore, Delhi and so on ; we used to exchange publications, and we were as unstinting in mutual praise as unreserved in mutual criticism. When he became editor of the *Poona Orientalist* he generously included me in the complimentary list. In his literary work as in his personal relations, he was remarkable for his steadiness, dependability and unobtrusiveness ; conscious of his own abilities, he never paraded them ; he was willing and eager to find good in the work of others and seek to conserve it by improvement rather than attempt to scrape it ; he was generous of praise and frank in criticism ; and his devotion to older teachers like the late Sir Ganganath Jha was well known. We had hoped to bring out jointly an English translation of the *Advaitasiddhi*. Indeed he had with him for a time a considerable portion translated by me. But pre-occupation with the Nyāya work on hand, not to mention other teaching and literary activities, made him postpone the attempt and return my Ms. to me. I was, however, expecting him to write and tell me any day that he had become free to go on with our project. That was not to be ! The sudden and premature demise of such a talented person, willing to learn and anxious to serve, cannot but be a very serious loss to the world of Sanskrit scholars. The most suitable way to commemorate him would be by seeing to the growth of the *Poona Orientalist* from strength to strength. That indeed will be the most fitting offering for the peace of the soul of the late lamented scholar.

—S. S. SURYANARAYAN SASTRI.

PROF. DR. HAR DUTT SHARMA

It was in the month of July 1934 that I had the good fortune of coming into personal contact with the late Dr. Har Datt Sharma, when he joined duty as a Tutor in Sanskrit in the Retreat School of Mrs. Ambalal Sarabhai in Ahmedabad. About a month previous to my meeting him I had myself joined this school as Education Secretary to Mrs. Sarabhai, and during the two years that we stayed in Ahmedabad we were not only colleagues working in the same Institute, but were, in addition, very close neighbours, occupying two floors of the same building.

My first impression of Dr. Sharma was that of an ascetic face; it was only afterwards that I learned from him that he had taken up the study of asceticism from the historical standpoint in the Indic field under the guidance of Prof. Winternitz in Prague for his doctoral dissertation. From the very first a strong bond of friendship grew between us, and many were the days when he would come down to me or I would go up to him and speak of things which interested us both. In fact many of the achievements which both of us have to our credit were based upon those intimate conversations.

And while speaking of conversations I am still reminded about his brilliant wit and love of Sanskrit literature which marked his speeches. There was never a dull moment in his company; he was full of anecdotes and apt quotations and his passion for research drove him into many inaccessible places. He made friends wherever he went, and today, I feel sure, a large number of them will miss his genial personality.

Dr. Sharma was excessively fond of books, and his personal library, though by no means very extensive, still possessed a good number of rare and beautiful books. He combined within himself to a rare degree the western method of scientific approach with the eastern synthesis, and in addition to his being a very good research scholar, he had the extraordinary capacity of bringing home to the man in the street the beauties of Sanskrit literature or the results of advanced research. Whether as a scholar, as a commentator or as an Editor, Dr. Sharma brought to bear upon his studies a very vivid imagination combined with thorough execution. I have had the good fortune of

witnessing his reaction both to favourable and unfavourable events, and finding in him a stoical disregard of the values of both. But he was deep in his sympathies as in his scholarship.

It was through Dr. Sharma that I cultivated the friendship of Dr. N. G. Saradesai of The Oriental Book Agency, Poona. I can still remember the joy with which Dr. Sharma announced to me, after his return from the Mysore session of the All-India Oriental Conference in 1935, the founding of the new quarterly *Poona Orientalist*, a pleasure in which I could sincerely join him. The subsequent events were painful to both of us, full of trials and tests which the Divine sometimes visits on human beings, and I found in him the same disregard for the pain and misery as the avid interest in good things. During 1936-37, we were once again together in Poona, working on descriptive catalogues of Manuscripts in the Bhandarkar Oriental Research Institute. In spite of temporary unemployment, Dr. Sharma kept his head cool and devoted himself with unparalleled zeal to the study of his pet subject which was connected with researches in Anthological Literature in Sanskrit. Had he lived he would no doubt have completed this *magnus opus*; I saw him working day and night with the manuscript *pratika* index of Sanskrit verses prepared by Aufrecht, just as I later saw him wrestling with the voluminous manuscript of *Parasū-rāmapratīpa* on perhaps his last research visit to Poona.

The last time I saw him was when he came here this summer for treatment of that fell disease to which he succumbed later. Even when he was suffering excruciating physical pain I could still find traces of that rare sense of humour which had characterised all his previous life known to me. I had seen the shadow of death clearly marked on his forehead on that day, two days previous to his departure for Delhi, and had even mentioned this fact to my colleague Mr. Gode on my return from there. Though expected, his death has naturally caused the deepest sorrow to all his personal friends, and interrupted the great work that he had inaugurated in the cause of Indic studies. His death is a distinct loss to the world of scholarship, for in the very height of his power he was snatched away. It will be extremely difficult to fill his place for some time to come.

Both the *Poona Orientalist* and the Poona Oriental Series benefited considerably by his association with Dr. Sardesai, and this association between a pure scholar and a scholarly publisher reminds us of the many famous Leipzig Publishing Firma which were initiated by scholars and managed later by scholarly publishers. We can only hope that this association may lead our country to emulate the traditions which other countries have built up in this line. If Dr. Sharma had his paternal home in Meerut, his spiritual home was always in Poona, and particularly enshrined in the Bhandarkar Oriental Research Institute.

—S. M. KATRE.



ŚĀṆKARA AND THE SCHOOLS OF ADVAITA

The Late Prof. S. S. Suryanarayana Sastri

It is well-known that several doctrinal differences developed among the followers of Śāṅkara, in regard to issues of some import, major as well as minor, though they have been generally treated as negligible in view of the agreement as to non-dualism being the ultimate truth. The advocates of the rival views claimed not merely greater intelligibility, but also the support of the Master himself in some cases. Thus, in the discussion as to whether there is an injunction of the study of the Vedānta (Vedāntaśravaṇa), rival schools claim the Ācārya to have espoused the views of apūrvā-vidhī and of niyama-vidhī; for, in one place he says that an injunction should certainly be admitted because of the novelty (of the result), and this seems to favour the contention of those who maintain an apūrvā-vidhī; but in the same context, in interpreting the word "pakṣeṇa" of the relevant Vedāntasūtra, he has to understand it as referring to the possibility of obtaining the result by alternative means; hence, what injunction there is has the purport of restricting the pursuit to one alternative alone, viz., Vedāntaśravaṇa, study as instructed by a guru, in contrast to the reading up of written texts, etc. consequently, the vidhī is a niyama-vidhī. In such a case, both schools can claim loyalty to the Ācārya, since his own words do not preclude either interpretation and seem in some measure to favour either; even where he seems to favour an apūrvā-vidhī, his words relate to the apūrvāva of the result, not of the injunction; and the former may be a niyamāpūrvā, the adṛṣṭa connected with a restriction.¹

Again, in the discussion as to the distinctive cause of the intuition of Brahman, though Śāṅkara's words in the *Gitābhāṣya*² confer that status on the internal organ (the manas), the rival school which holds the Vedānta texts themselves to be the karaṇa has no scruples about disposing of the Ācārya's words as a re-statement of a view not his own (and presumably that of the

1. See *SLS*, I, I, 121-1, 135.

2. II, 21.

unknown Vṛttikāra, who, for instance, is refuted in the ānanda-maya section of the *Vedāntasūtras*); for, distinctive causality for anything except śruti texts is negated by śruti itself; as for some passages which appear to countenance manas, e. g., "it is to be seen by the manas",³ they are to be explained away on the analogy of worldly statements like "I see or hear with the mind" where the words only mean the presence of a concentrated mind as a cause, while the karakatva belongs undoubtedly to the visual or auditory sense.⁴

In the controversy as to a plurality of jīvas and the locus of nescience, the Master would appear again to have expressed himself in an inconclusive manner, as evidenced by the laboured efforts of the author of the *Saṅkṣepasāhīraka* and the elaborate arguments of Appayya Dīkṣita; the former seeks to establish that the Ācārya's statements about the jīva's ignorance are not inconsistent with his recognition of Brahman itself as the locus of nescience;⁵ the latter would have it that in Śaṅkara's view, the manifold jīvas are the loci of nesciences, and that on the destruction of each nescience, and pending the release of all, there is, for each released jīva, the attainment of īśvaratva alone, not of Brahmatva.⁶

In all such cases, Śaṅkara does not appear, except to the devoted adherents of the rival schools, to give unequivocal support to one school or another. Where such expressions come in, they deserve therefore some scrutiny.

A point of dispute between the *Bhāmati* and the *Vivaraṇa* schools relates to the import of words. Do they signify their own senses in isolation, the sentence-sense being a product of the word-senses? Or does each word signify its own sense as in some relation, however indefinite, the said relation becoming progressively more definite with the utterance and functioning of other competent words? The former is the view of Bhāṣya and is espoused by Vācaspati; the latter is the view of Prakāśānna, being taken over from Prabhākara, but with an important modification: for while Prabhākara would have it that words

3. *Bṛh.* IV, iv, 19. 4. *SLS.* III, 4, 3.

5. See *SS'*, II, v, 172-221.

6. See *SLS*, 4, 22-44; also *S'N*, 3, 2351-3, 2355.

signify only such sense as in relation to *kārya* (the unseen result to be accomplished), the school of Prakāśātman holds that such senses are in relation to other competent word-senses, not necessarily to *kārya*; the senses are *yogyatārānvita*, not *kāryānvita*. It is difficult to imagine a controversy on this point between schools both owing allegiance to Śaṅkara, unless it be that Śaṅkara himself said nothing conclusive. Yet in the *Vignasahasranāma-bhāṣya* attributed to him, he appears to make a definitive statement. In the course of the commentary on the verse "pavitrāṇām pavitrant yaḥ", etc., he says :¹ "The significant capacity of words is in respect of their own sense as in relation to (that of) other (words), not in respect of their own sense as in relation to *Kārya*, as, in that case, there is the contingency of non-relation in the case of arthavāda passages, the cognition of relation (there) being an eulogy (not relation to a *kārya*)". In the face of such a declaration, it is difficult to see any justification for the *Bhāmati* school espousing a different view without even an attempt to explain or explain away the conflicting statement. It may be that Vācaspati who came so soon after Śaṅkara was unaware of the work or did not consider it of much importance; but then his successors in upholding the doctrine could and should have noticed such a significant statement. Nor is the passage likely to be a later intercalation; for it occurs naturally enough in its context, while discussing the authority of the Vedas even in respect of the existent, in contrast with what is to be done or accomplished. It is not without significance that in upholding its own position the *Vivaraṇa* school does not appeal to the express authority of Śaṅkara, as it may well be expected to do, on a controversial point. It seems reasonable to hold, therefore, that the work itself is a composition by another hand and that it was not known or at least that it did not pass as Śaṅkara's, at the time the rival views took shape and began to take root.²

1. Memorial Edn. Vol. XIII, p. 26.

2. There are not wanting other indications too which only support the conjecture that the ascription of the work to Śaṅkara is dubious, if not spurious; thus, while in the *spandīśādhikāraṇa* (*Vol. Xa*, I, iii, 38), what is denied the *śūdra* is only the acquisition of such knowledge as requires study of the Veda, in the present work (p. 165) he is denied even the right

Such conclusion need not distress us, especially in the case of a work of minor philosophical importance, like the one in question. But similar difficulties present themselves even in respect of the commentaries on the major *Upaniṣads*. In the course of the *Bhāṣya* on the *Taittirīya Upaniṣad* (Chapter II) there occurs, for instance, what appears a definitive statement on a point at issue between the *Bhāmull* and the *Vīśvarūpa* schools. The former accepts sense-contact as definitive of perceptuality; there is no difficulty about the perception of pleasure, pain, etc., since the *manas* which apprehends them is a sense-organ; for the same reason, there is no difficulty about the immediate realisation of Scripture-revealed truth, inasmuch as it is the *manas* as which by profound contemplation converts to immediacy what as revealed is mediate; there is no teaching of a *vṛtti* or psychosis or transformation of the internal organ going out through senses like that of sight, reaching to the object and taking on the form of the object. This last is the special doctrine of the *Vīśvarūpa* school which holds that revealed truth is immediate and that the *manas* is not a sense-organ, perceptuality being defined as the manifestation of non-difference as between consciousness defined by an object and consciousness defined by the outgoing mode of the internal organ; the non-difference is revealed because of the *vṛtti* taking on the form of the object and occupying the same locality as the object. The relevant sentence in the *Taittirīyaka-Bhāṣya*, which appears clearly to favour the *Vīśvarūpa* view runs thus: "Knowledge which is of the nature of the Self is not different therefrom; hence it is certainly eternal. Yet, those presentations in the form of sound, etc., which belong to what is the nature of an *upādhi* (adjunct), viz., the *Buddhi* (the internal organ), that through the channels of the sense of sight, etc., has been transmuted into the forms of the (respective) contents, they being contents of the Knowledge that is the Self are certainly originated and are originated as pervaded by the

to perform *japa* of the thousand names, his sole right being to 'hear' them; this smacks of the intolerance of a later day. Again, in at least one edition of this work, there is offered a citation in praise of *Manu*, before quoting the authority of *Manu*; this too suggests that authority had come to be questioned and apparently stood in need of defence.

Knowledge that is the Self."¹ The words in Italics are clear enough in their import. What the discussion in the context requires is only a distinction between svarūpa-jñāna and vṛtti-jñāna, the latter being generated, while the former is eternal; we are, however, treated to some extra information as to the nature of the vṛtti, its going out through the senses and assuming the shape of the object. In the face of such a clear statement, why did not Vācaspati too accept this view? Was he ignorant even of some of the *Upaniṣad Bhāṣyas*?

Not are cases wanting of conflict between the *Sūtra-bhāṣya* and the *Upaniṣad-bhāṣyas*. The author of the *Śakti-bhāṣya*² on the *Peḍḍanta Sūtras* has noted some of these; and they merit some consideration. In commenting on *Ved. Sū.* 1, i. 14, the bhāṣyakāra says that 'divo jyotis' in the text refers to Brahman, because of mention of feet (quarters); elsewhere in the same śruti³ it has been said that Brahman has four quarters, and that the entire world of perishable creatures constitutes one quarter, while the remaining three which are immortal, are in heaven (related to dyu); consequently here too the light mentioned as related to dyu (in 'divo') should be understood as that immortal Brahman. In the *Chāndogya-bhāṣya*, however, 'divi' is explained as "in the resplendent, i. e., one's own self," while 'divo jyotis' is explained in its context as the light that shines beyond the heavens (dyuloka); if, thus, the relation to dyu is differently interpreted in the two passages, it being taken in one case to mean the resplendent self (dyotanavati svātmāni) and in the other the heavenly region (dyuloka), what becomes of the principle (invoked in the *Sūtra-bhāṣya*) of a common reference to dyu in both passages, on the basis of which, a common interpretation is sought, for the word 'jyotis'? Nor will it suffice that the word 'dyu,' irrespective of the sense, is common to both; for a difference of sense would be a great asset to the pūrṇapakṣin, who, however, makes no such appeal, but contents himself with pointing to the difference in case-

1. *Mon. Edition*, Vol. VI, p. 63.

2. Author: Sri Paṇḍitana Tarkaratna Bhattacharya; Publisher: Sri Sri Jiva Nyayachitra Bhattacharya, M.A., 41, Haldaspur Road, Kalighat, Calcutta.

3. *Chand.*, III, xii, 6.

endings ('divo' and 'divi', ablative and locative) and the consequential difference of import. Was not the bhāṣyakāra then aware of the difference even in the stem-sense of the word in the two contexts? Or, being aware, was he purposefully silent, in view of his opponent's ignorance? Neither solution can be satisfactory.

Again, in commenting on sūtra 26 of the same section, the bhāṣyakāra says: "For the following reason too, it is to be understood that Brahman is the subject-matter in the earlier statement of śruti about jyotiḥ, viz., that it mentions creatures (bhūtas) as quarters (thereof). For, mentioning creatures, the earth, body and the heart, it says 'This is the four-footed six-fold gāyatri'. Verily, not without a reference to Brahman are the creatures, etc. intelligible as quarters (feet) of the (gāyatrī) metre alone". The quoted śruti is *Chāndogya* III, xii, 5. But Śaṅkara's commentary on that *Upaniṣad* makes out that the creatures etc., afore-mentioned, together with speech and the vital air, are to be reckoned as constituting the six kinds (vidha) of gāyatrī, not its four quarters--the latter being made up of the twenty-four letters, at the rate of six letters for each pāda. This, again, is a note-worthy difference, though hardly vital.

In the third chapter of the *Vedānta Sūtras* we have another instance of variance, in the interpretation of the word 'hālyā'. The *Sūtrabhāṣya* takes it to mean a state or activities, like to those of childhood, innocence and unconcern being principally intended. The commentary on the *Upaniṣad* text,¹ however, makes it out to be the strength of knowledge (jñāna-bala); while the unenlightened seek external sources of strength in the shape of means and ends, the enlightened will rely on the strength of self-knowledge alone, which is neither means nor end. Neither interpretation is inconsistent with Advaita, but the two are hardly mutually consistent.

Are we to conclude, then, that even the *Upaniṣadbhāṣya* should be ascribed to one or more authors different from the author of the *Sūtrabhāṣya*? Or shall we hold that the great master wrote or dictated whatever came uppermost in his mind at the moment carrying little for consistency with what he said

1. *Bṛh.* III, v, 1.

at other times, so long as consistency was maintained with the final position (*paramasiddhānta*) ? In view of Śaṅkara's extremely short span of life and the prodigious amount of work attributed to him even on a conservative estimate, the above suggestion seems quite plausible. Or, should we, with the author of the *Śaktibhāṣya*,¹ treat the differences as meant by the author to suit different grades of *adhibāṣins* ? Such a view, though useful to that author, can hardly explain the variations between the *Sūtra-bhāṣya*, and the *Upaniṣadbhāṣya*, which he himself has noted and we have mentioned above. If we have to admit different authors, a good deal of tradition will go over-board, together with the respect accorded to several works ascribed to Sureśvara, as an immediate disciple of Śaṅkara. The sacrifice may not be more difficult than in the case of equations like that between Maṇḍana and Sureśvara ; or between Deveśvara and Sureśvara but an extensive jettison can be justified only by the magnitude of the peril. Is there a real difficulty or is it only a storm in a tea-pot ? Such questions are worth facing and solving if a solution is possible at all. And the object of this paper will have been achieved if sufficient attention is drawn to them. This much, however, seems certain, that it is extremely risky to base any conclusions on doctrinal differences, real or alleged.

Abbreviations : *Brh.*, *Bṛhadāraṇyaka Upaniṣad*
Chānd., *Chāndogya Upaniṣad*
Sls., *Siddhāntaleśasasaṅgraha*
Sṃ., *Śivādvaitanirṇaya*
Ved. Sū., *Vedānta Sūtras.*

1. This exceedingly interesting modern product of Sanskrit scholarship deserves to be better known. The present writer hopes to contribute a paper on it at an early date.

THE SANSKRIT PRAHASANA

S. K. De

Like the Bhāga, the one-act one-character monologue-play,¹ to which it is closely allied, the one-act Prahasana or farcical play possessed much scope for comedy and satire, but by its exaggeration, hopeless vulgarity (allowed by theory), and lack of invention shown in the selection of a few conventional types of characters and incidents, it became more a caricature, with plenty of horse-play, than a picture of real life, with true comedy. As a class of composition, the Prahasana is hardly entertaining, and has little literary attraction. There is the same erotic tendency as in the Bhāga, but it is confined chiefly to the set stanzas and descriptions and entirely submerged in a series of grotesque and often coarse antics. The theme is invented, and consists generally of the tricks and quarrels of low characters of all kinds, which often include a courtesan. The action is slight, and the distinction made by theory between the mixed (Sāhikṛta) and unmixed (Śuddha) types² is more or less formal and is of no practical significance. The earlier Prahasanas have only one act, like the Bhāga, but the later specimens extend to two acts, or divide the one act into two Śanidhis.

The dramaturgic treatises mention several Prahasanas which have not come down to us. Thus, the *Bhāva-Prakāśa* of Śāradātanaya mentions *Sairavādhrikā*, *Sāgara-kāmundī* and *Kalikeli*, while the *Rasārṇava-māhākara* of Śiṅga-bhūpāla cites *Ananda-kośa*, *Prhatsabhadra* and *Bhagavadajjuka*, of which the last named work alone has been recovered. Of the three Prahasanas cited by the *Sāhityadarpana*, the *Laṭaka-melaka* alone has survived, but the *Dhūrta-carita* and *Kandarpa-keli* are lost. Of the existing Prahasanas, the earliest appears to be the *Matta-vilāsa* of Mahendravikrama, which must have been composed in the second quarter of the 7th century A. D. The

1. See S. K. De in *JRAS*, 1926, pp. 63-90.

2. D. R. Manjadh, *Types of Sanskrit Drama*, Karachi 1926, pp. 62-63.

prologue¹ of the play, fortunately, gives the name of the author and describes him as a king of the Pallava dynasty and son of Simhavarman; and the scene is laid in Kāñchi, the modern Conjevaram and the ancient capital of the Pallava kingdom. All this enables us to identify the author with the king of that name, known to us from inscriptions, which mention the *Matta-vilāsa* as a work of his, and also give him the titles of Guṇabhara, Avāṇibhājana, Mattavilāsa and Śatrumalla, all found in the play itself. The king ruled in Kāñchi about 620 A. D., and was thus a contemporary of Harṣavardhana and Bāṇa.

The play is a slight farcical sketch in one act. It depicts with some liveliness the drunken revelry of a Śaiva mediant, bearing a human skull in lieu of amsa-bowl and accordingly calling himself a Kapālin, his wandering with his wench through the purlieus of Kāñchi on his way to a tavern, his scuffle with a hypocritical Buddhist monk² whom he accuses of the theft of his precious bowl which he has lost, his appeal to a degenerate Pāṣupata to settle the dispute, and the final recovery of the bowl from a madman who had retrieved it from a stray dog. The incident is amusing but trivial, and the satire caustic but broad. It evinces no distinctive literary characteristics of a high order, but within its limits it shows some power of vivid portraiture in a simple and elegant style, and certainly deserves an indulgent verdict as the earliest known specimen of the Prahasana or farce, which in later times becomes marked by greater grossness and less literary skill.

1. Ed. T. Ganapati Sastri, Trivandrum Sk. Ser., 1917. On this drama see L. D. Barnett in *JRAS*, 1919, pp. 233-34, *BSOS*, 1920, i, pt. 3, pp. 36-38. Except that the author is named in the prologue, the play shows the same technique of stage-craft and other peculiarities as the plays attributed to Bhāsa. Barnett makes this fact the basis of the suggestion that the Bhāsa dramas are the products of an anonymous playwright of a Southern dramatic school, who composed them at about the same period as that of Mahendravikrama. But since the features are shown also by several other plays of other dramatists of known or unknown dates, the conclusion, we have seen, cannot be justified in the form in which it is stated.

2. It is significant that the monk, a frail son of the church, bears the name of Nāgareṇa, the famous Buddha divine and protagonist of the *Milindapañha*; and his mumbling of the Śikṣapada and his inward fretting about restrictions regarding wine and women are interesting touches.

After the *Matta-vilāsa*, comes the *Bhagavad-ajjukkya*,¹ which is an undoubtedly old Prahasana, but the date of which is unknown and authorship uncertain. Like most plays preserved in Kerala, the Prologue omits the name of the author, but a late commentary, which finds throughout a philosophical meaning in the farce, names (in agreement with two manuscripts of the play) Bodhāyana Kavi as the author, who is otherwise unknown but whom the commentator might be confusing with the Vrttikāra Bodhāyana quoted by Rāmānuja. The argument that the farce was composed at a time when Buddhism was still a living faith is clearly indefinite and inconclusive, but compared with later specimens of the Prahasana, it reveals features of style and treatment which render a date earlier than the 12th century very probable. One important feature of this well written farce, which distinguishes it from all other farces in Sanskrit, is that the comic element is found not in the oddities of the characters but in the ludicrousness of the plot. In this farce of the Saint and the Courtesan, as it is curiously named, the saint is a true ascetic and learned teacher, well versed in Yoga, while his pupil Śaṇḍilya is the typical Vidūṣaka of the serious drama; their conversation, with which the play begins, has comic features, but it is never grotesque and coarse, and the characters are not of that low and hypocritical type ordinarily ridiculed in the farce. The courtesan, who enters the neighbouring garden and awaits her lover, does not show the vulgar traits of the common harlot, which we find in the normal Prahasanas to be presently mentioned. The funny situation arises when the girl falls dead bitten by a serpent, and the Saint finds an opportunity of impressing his scoffing pupil by a display of Yogic powers and enters the dead body of courtesan. The messenger of Yama, coming to fetch the dead soul and finding a mistake has been committed, allows the soul of the courtesan to enter the lifeless body of the saint. The curious exchange of soul makes the saint speak and act like the courtesan while the courtesan adopts the language and conduct of the saint

1. Ed. A. Banerji Sastri in *JBORS*, 1924, from very imperfect materials, but ed. more critically by P. Anujan Achon, and published from the Palayan Manuscripts Library, Jayantamangalam, Cochin, 1925. Also ed. Prabhakara Sastri Venuri, Vavilla Press, Madras, 1925.

until the messenger of Yama restores the equilibrium and returns the souls to their respective bodies. Although a small piece, the play achieves real humour, not by cheap witticisms and clownish acts, but by a genuinely comic plot and commendable characterisation. It is easily the best of the Sanskrit farces.

We can dismiss the *Dāmaka-prahasana* of unknown date and authorship, the main incident of which covers about three printed pages,¹ as no one can seriously call the fragment a *Prahasana* or even a noteworthy work in any respect. The *Dāmaka*-incident is an obvious imitation of the usual *Viddhaka*-episode of the normal drama, while the two added pieces of a few lines are fragmentary and unconnected and have no comic element in it. The slight work looks like a selection of scenes or half-scenes, containing verses culled from well-known works, and compiled for some kind diversion. The *Nāṭa-vāṇa-prahasana*² of Yudhanandana, son of Vāsudeva Cayanī, is also of unknown date and does not strictly conform to the technical requirements, but there is no reason to suppose that it is an early work. It has the coarseness of later farces and does not exhibit any noteworthy literary characteristics. The Prologue in the form of a monologue, in which the *Sūtradhāra* carries on by means of *Ākāśikāhārita*, may be an interesting relic of an old trait, but it may have been suggested by the established method of the *Bhāṣa*. Although some characters are common, the two *Samdhis* of the play are entirely unconnected and the suggestion that it was composed on the model of some popular dramatic spectacles of looser technique is not improbable.

The remaining farces, which have been so far published, are of a coarser type and have little to recommend them. There is some rough wit, as well as satire, but it is often defaced by open vulgarity, while the descriptive and erotic stanzas possess little distinction. The earliest of these is the *Lajaka-melaka*, or 'the Conference of Rogues'³ composed apparently in the first

1. Ed. V. Venkatarama Sastri, Lahore, 1926.

2. Ed. Granthamālā II, Bombay, 1887.

3. Ed. Durgaprasad and K. P. Parab, NBP, Bombay, 1889; 3rd ed. 1923. There several quotations from this work in the *Śrīrāghava-paddhati* and the *Sūhṛya-darpana*, which undoubtedly place the work earlier than the 14th century.

part of the 12th century under Govindacandra of Kanauj by Kavirāja Śaṅkhaḍbāra. It describes in two acts the assembling of all kinds of roguish people at the house of the go-between Danturā for winning the favour of her daughter Madanamahārī. They represent a number of types, each labelled with a particular foible, indicated by their very names. First comes, with his parasite Kulavyādhi, the prodigal professor Sabbhānālī, who having a ferociously quarrelsome wife Kālakapriyā seeks diversion in the society of the courtesan. As the girl has accidentally swallowed a fish-bone, the quack doctor Jantuketu is called in; his methods are absurd, but his words and acts make the girl laugh with the happy result of dislodging the bone. Then appear the Digāmbara Japāsura and the Kāpālīka Ajñānaraśrī quarrelling; the cowardly village-headman Samgrāmavisara, with his sycophant Viśvāsagataka; the hypocritical Brahmin Mithyāśukla; the fraudulent preceptor Phunkatamiśra; the depraved Buddhist monk Vyasaṅkara interested in a washer-woman, and other similar characters. There is a bargaining of the lovers, and in the end a marriage is satisfactorily arranged between the old bird Danturā and the Digāmbara Japāsura. The *Hāsyā-cūdāmaṇī*¹ of Vatsarāja, who describes himself as the minister of Parmardi-deva of Kālaṅjara (1163-1203 A. D.), describes with some wit the roguish ways of Jñānāśrī, a Bhāgavata, who earns his livelihood by his amusing tricks based upon his pretension of supernatural powers for recovering lost articles. The *Dhūrt-samāgama*² 'the Meeting of Knaves' of the Maithilī Jyotirśvara Kaviśekhara, son of Dhaneśvara and grandson of Rāmeśvara of the family of Dhīreśvara, was composed under King Narasiṅha or Harisiṅha of Karṇāja family, who ruled in Mithilā during the first quarter of the 14th century.³ It is a farce of the same type in one act, in which there is a contest between a wicked

1. Ed. C. D. Dalal in the *Rūpaka-śaṅka* of Vatsarāja, Baroda, 1918.

2. Ed. C. Lassen in his *Anthologia Sanscritica*, Bonn 1838 (not reprinted in the 2nd ed.); ed. C. Cappeller, in litho, Jena, 1855.

3. In some Mss. the name of the king is given as Narasiṅha, who has been identified by Keith, following Lassen, with Narasiṅha of Vijayanagara (1487-1509 A.D.). But this is clearly incorrect. See discussion of the whole question by S. K. Chatterjee in *Proceedings of the 4th Oriental Conference*, Allahabad, vol. II, pp. 349-60.

religious mendicant Viśvanagara and his pupil Durācāra over a charming courtesan Anāgasenā, whom the pupil saw first but whom the preceptor meanly desires to appropriate to himself. On the suggestion of the girl, the matter is referred to arbitration by the Brahmin Assajjāti who craftily decides, after the manner of the ape in the fable, to keep the girl for himself, although his Viduṅka also covets the prize. It should be remembered that the author also wrote a work on the art of love, entitled *Pañca-sāyaka*¹ and the erotic tendency of his farce, therefore, is not unexpected.

The other extant farces belong to a much later period. The *Hāsyārṇava*² of Jagadīśvara follows in two acts the general scheme, with a slight variation, of bringing rogues and rakes together in the house of the bawd Bandhurā, which the King Anayasindhu, Ocean of Misrule, visits to study the character of his people as they are drawn there by the beauty of her daughter Mṛgāṅkalekhā. The series of characters who enter comprises the court chaplain Viśvabhaṇḍa and his pupil Kalahāṅkura who quarrel over the possession of a courtesan; the incompetent doctor Vyādhisindhu, son of Āturātaka, who wants to cure colic by applying a heated needle to the palate; the barber Raktakallola who has cut his patient; the police-chief Śāḍbuhimsaka, 'Terror to the Good, who reports with great satisfaction that the city is in the hands of thieves; the comic general Ravaṇambuka who is valiant enough to cut a leech in two, and the ignorant astrologer Mahāyāntrika. In the second act, the efforts of the chaplain and his pupil to obtain the damsel meet with opposition from those of another religious teacher, Madāndhamiśra and his pupil, who are birds of the same feather. The older men succeed, and the two pupils content themselves with the old hag, knowing that they would share the young girl on the sly. The work is disfigured by unredeemed vulgarity of words and acts, and cannot in any sense be regarded as an attractive production. The *Kaṭukasaṁvāsa*³ of Gopinātha Cakravartin composed for

1. Ed. Sadananda Sastri, Lahore, 1921.

2. Ed. C. Cappeller, in litho print, Jena 1883; ed. Śrinath Vedaṁṭa-yāgiśa, 2nd ed., Calcutta, 1896, with a Skt. commentary.

3. Ed. Ramesandra Turkāṅkura, Calcutta, 1828. Analysed by Wilson, ii, p. 410 and by C. Cappeller in *Gurupāḍa-kāṇḍa*. (Festschrift A. Weber), Leipzig 1896, pp. 59-62; Dacca University Ms no. 1580 D.

the Durgāpujā festival of Bengal, is also a late work, but it is less vulgar and more amusing. It describes in two acts the wicked pranks of king Kalivatsala, Darling of Iniquity, of Dharmanāśa city, addicted to the hemp juice and fond of other men's wives, who oppresses the Brahmin Satyācāra, proclaims free love, becomes involved in a dispute over a courtesan whom every one wants to oblige, and ends by banishing all good people from the realm. The king's advisers are his minister Śiṣṭāntaka, his chaplain Dharmānala, his followers Anṭasavyasa and Paṇḍitapīḍāviśārada, his courtiers and noblemen Kukarmapācānana and Abhavyaśekbara, and his general Samarajambuka, their names explaining the dominant traits of their character. Although less vulgar and more amusing, the work is of little merit and possesses no greater appeal in its plot and characterisation. The *Kantuka-ratnākara*,¹ another Bengal work, was composed by the royal priest surnamed Kavītārka, son of Vāṇinātha, of Lakṣmapamāṇikya (end of the 16th century) of Bhulayā (in Noakhali). It ridicules an imbecile king Doritārgava of Panyavarjita city, who relies on his knaves to recover his abducted queen. Although she was sleeping well-protected in the arms of the police-chief Suśilāntaka, she was forcibly taken away on the night preceding the spring-festival; the king acts on the advice of his minister Kumatipuṇja, his priest Ācārakālākūṭa, his astrologer Aśubhacintaka, the physician Vyādhivardhaka, the obscenely named overseer of his harem Pracapaśeṣa, his general Samarakātara and his guru Ajitendriya, and appoints a courtesan Anaṅgatarāṅgiṇī in her place to officiate at the festival, until a Brahmin, named Kapoḍaveśadhārin, is accidentally revealed as the abductor. As in the other farces described above, the oddities and antics of these characters supply a great deal of vulgar merriment, but it is not free from the faults of exaggeration and coarseness which take away the edge of its satire and comic portraiture. To the latter part of the 17th century belongs the *Dhūrti-nartaka*² of Sāmarāja Dīkṣita³, son of Narahari

1. Dacca University Ms. no. 1821 (fragmentary). Analysed by C. Cappeller, *op. cit.* pp. 62-63.

2. Analysed by Wilson, *op. cit.*, II, p. 407.

3. On Sāmarāja and his date and works, see S. K. De, *Sanskrit Portals*, i, p. 320; P. K. Gode in *ABORI*, x, pp. 158-59, where a work of Sāmarāja (*Rasa-kallola*) is stated to be dated 1719 A.D.

Bindupuraṇḍara and author of a number of poems and of the play *Śrīdāma-carita*. It is a farce in one act but in two Sandhis, composed in honour of a festival of Viṣṇu to ridicule chiefly the Śaiva ascetics. The ascetic Mureśvara is in love with a dancing girl, but his two pupils to whom he confides his passion, attempt to oust him and seek to expose him to the king Pāpicāra. The play is comparatively free from the usual grossness, but it has little fancy or humour to recommend it.

The Sanskrit Prahasana, as a whole, suffers from poverty of invention and lack of taste. The interest seldom centres in the cleverness of the plot or in well-developed intrigue, but in the follies and oddities of characters, which are often of a broad and obvious type. Neither in the incident nor in the characters there is any vivid and animated use of colour and movement; and there is hardly any sense of proportion in its caricature. The whole atmosphere is low and depressing. We have neither thoroughly alive rascals, nor charmingly entertaining fools, for they are all thrown into fixed moulds without much regard for actualities. The characters are low, not in social position, but as unredeemingly base and carnal; and there being no credit for any other quality, they are hardly human. The procession of unmitigated rogues of their rougher pastimes need not be without interest; but there is no merit in attempting to raise laughter by deliberately vulgar exhibitions and expressions, which mar the effect of the plays even as barbaques and caricatures. The parodies of high-placed people lose their point, not only from tasteless exaggeration, but also from their extremely sordid and prosaic treatment. Even if refinement be out of place, in a farce, detailed and puerile coarseness is redundant and ineffective. It is no wonder that very few of the Sanskrit farces have survived.

**KAVI KAUSTUBHA, AN UNKNOWN WORK ON
POETICS BY RAGHUNĀTHA MANOHARA
AND ITS CHRONOLOGY—BETWEEN
A.D. 1675 AND 1700**

P. K. Gode

Aufrecht mentions no work of the title कविकौस्तुभ. Dr. S. K. De's *History of Sanskrit Poetics* also contains no mention of any work of this title. Recently I came across a Ms. of this work through the favour of Vaidya Śivarāma Rāghunātha Khāṇḍekar of Nasik. He was under the impression that this work was composed by his grand-father Rāghava Kavi¹ or Rāghunāth Appā Khāṇḍekar of Puṇya Stambha or Puṇtāmbe in the Ahmednagar District of the Bombay Presidency. On examination I find that the Ms. of कविकौस्तुभ is not a work of Rāghava Kavi but that it belonged to him as I find from the endorsement towards the end of the Ms.²

As this work on rhetorics is unknown to Sanskritists I shall describe the present Ms. and determine the Chronology of its author *Rāghunātha Manohara*. The Ms. begins :—

“ ॥ श्रीगणेशाय नमः ॥
अथ काव्यप्रबंधाणां शत्यरूपान्वयमासितः ।
दोषान्वश्ये कस्मैव पूर्वाचरिः प्रदत्तितान् ॥ १ ॥
छंदोभ्रष्टं क्लृप्तान्वयस्तं क्रमहीनमसंमितं ।
अपार्थं व्यस्तसंबंधं श्लिष्टागमविरोधि च ॥ २ ॥
यतिभ्रष्टं तथा न्यूनपदं वैकार्थमेव च ।
व्यर्थं रीतिभ्रष्टमवस्थाद्वयभेदकम् ॥ ३ ॥

1. I am preparing a special paper on the unknown works of Rāghava Kavi who flourished between A.D. 1558 and 1620 or so.

2. This MS contains 25 folios and is written on country paper. It is well preserved and appears to be about 150 years old. It contains the following post-colophon endorsement :—

“ पुस्तकमिदं खण्डैकरागनाथक भ्रातृकीर्तितात्मज
रघुनाथनाम्नः सत्यं धामरघुन्यस्तम्भक्षेत्रे लिखायितम् ॥

खण्डैकीरानुदेवायणमस्तु ॥ ” Many works of Rāghava were composed and written at पुण्यस्तम्भक्षेत्र or Puṇyastambha.

तथा देशकलान्यायकलहेतुविरोधिकं ।

सम्बिताधिपदे वैव तथा हीनोपमस्यूतम् ॥ ४ ॥

इति वाक्यात्मका द्वीपाः पद्मोपास्ततः कमाव् ।

स्वसंकेतप्रकृत्यार्थमप्रसिद्धमलक्षणम् ॥ ५ ॥

अगौरवं श्रुतिकद्रुपनकितरसंमतं ।

व्याहृतार्थं तथा ग्राम्यं पद्मोपाः स्यूता तथा ॥ ६ ॥ "

The Ms. ends :—(folio 25b)

"रघुनाथमुखारविन्दतो विगल्यचलसन्मनिसजा ।

इति तद्वचनं सुन्दरं किल कण्डामरणं विपरिश्रितः ॥ १०० ॥

इति श्रीकविकौस्तुभे महाकाव्यकविकुलावतंसमनोहरोपनामककुण-
पञ्चितसूनुश्रीमद्भिक्रमभट्टरिसुतश्रीमद्रघुनाथपंडितकविकुलोद्भूतकथनं नाम
द्वितीयं स्कन्धम् ॥

This Colophon gives us the following genealogy of the author
Ragunātha Manohara :—

(C. A.D. 1600) कृष्णपंडित of the Surname मनोहर

|

Son -

(C. A.D. 1650) निकैमह

|

Son

(A.D. 1697) रघुनाथपंडित the author of the कविकौस्तुभ.

I am inclined to identify this रघुनाथ मनोहर with रघुनाथ
मनोहर the author of वैद्यविलास a work on Medicine represented by
several Mss.¹ in our libraries. References to earlier works and

1. Vide Aufrecht CCI, 613, II, 146.—I. O. Cata. No. 2695 and B. B.
R. A. S. Cata. by H. D. Velankar, Nos. 206 and 207. There are two Mss
of वैद्यविलास at the Govt. Mus Library (B. O. R. Institute, Poona)
No. 699 of 1899-1915 and No. 636 of 1895-1902. They are described by Dr.
H. D. Sharma on pp. 363-364 of his Des. Cata. of Vaidyaka Mss (Vol.
XVI, Part I), 1939. MS No. 699 of 1899-1915 is dated Śaka 1736 = A.D.
1814. It belonged to one दिङ्कर उद्योतिष (Dinkar Joshi). In some colo-
phons the author is called "कविकुलावतंस रघुनाथपंडित" (See fol. 9^b). In
the Ms of कविकौस्तुभ also he is called "कविकुलावतंस रघुनाथपंडित". The
author refers to himself as "कविराघव" in verse 2 at the commencement:—

"सहस्रिभार्या कविराघवेण वितन्वते वैद्यविलास एषः" The work is styled
as "महाकाव्य" No. 636 of 1895-1902 is a very modern copy without date.

authors mentioned by Raghunātha Maṇohara in his कविकौस्तुभ are :—

- (1) धातुकवचैः । काव्यसौख्ये—fol. 2.
- (2) " महिरचितछन्दोरस्तावल्याम्"—fol. 2, 8,
" यदि द्वितीयं च चतुर्थपद्यम्...गीता ॥ १० ॥ "
- (3) सुशुद्धे—fol. 2.
- (4) रघुचर्यो—fol. 3, 4, 5, 7, 8, 10, 11, 15, 17, 22, 23.
- (5) मुहूर्तचिन्तामणौ—fol. 3.

This work was composed in Śaka 1522 = A.D. 1600
by राम Son of अनंत and पद्मा (Vide pp. 275, 278 of
S. B. Dikshir: *History of Indian Astronomy*, 1896.

- (6) किराताकुलीधे—fol. 3, 7, 16, 19, 21, 25.
- (7) मम्मट—fol. 3, 6, 18,
- (8) माघ—fol. 3, 10, 19,
- (9) रत्नमालायाम्—fol. 4.
- (10) रत्नमालायाम्—fol. 4, 13, 21,
- (11) नैषधे—fol. 5, 24,
- (12) " चन्द्रवीरस्य काव्यकुतूहले"—fol. 5.
- (13) " नवमूर्तेः साहित्यरत्नाकरे—fol. 6, 23.
- (14) सङ्गीतरत्नाकरे—fol. 7.
- (15) भट्टहरी—fol. 7.
- (16) " कविमण्डनस्य ऋतुचन्द्राधिकायां"—fol. 8.
" गुह्यतः किल मुकुलेषु मत्तच्छृङ्गाः
संयाते स्मरचपतौ सिन्धु रेजुः ।
जेदीनां प्रसवितपाटले निदाघे
कुर्वन्तो जय निनदानिच प्रहृष्टाः ॥ "
- (17) " मयूरकव्यैः काव्यमण्डने"—fol. 10.
" सर्पिः शत्रुघ्नो हवीरिपुङ्गवाः...स्वया तर्पिताः ॥ १५ ॥ "
- (18) कुमारसम्बधे—fol. 10, 21,
- (19) " मदनकव्यैः सुहृत्तरत्नमुधाम्"—fol. 11.
" कुण्डलरत्नमुसिसौदरा नवबोदा न पति तिरश्चकार ।
अवमीलितलोचनां शुशं कपलैरुदयद.....॥

In the *Gotrāvalī of Kankhartha or Chitpavan Brahmins* we find the surname मनोहर. The Gotra of the मनोहर family is भारद्वाज (तिर्य्यङ्गिणी). The MS of the *दक्षविलास* described in the India Office Catalogue mentions मनोहर as the surname of its author रघुनाथपंडित.

- (20) " वराहमिहिरस्य शृङ्गारतरंगिण्याम् " ¹—fol. 12.
 " वीर्यं पयुरुपले च चन्द्रकांते
 निक्षिप्तं विपुकिरणैर्धूमं चकोराः ।
 प्रेम्णा ते चपलतया च पादकल्पे
 वर्माक्षोस्तरयार्द्धैर्वनीकृतं च ॥ ५५ ॥ "
- (21) " धनञ्जयस्य कामप्रदीपे "—fol. 12.
 " प्रनतरमदधिवन्धकाननाली
 कुमुदमरुदति क्षिन्वरीणां ।
 जलमहरदधन्विलतसिनीनां
 सुदक्षिणचन्दनपल्लवेषु शिरः ॥ ५८ ॥ "
- Vide CCI, 93—कामप्रदीप alam. B. 3-46 (of गुणाकर).
 (22) प्रवीणचन्दोदये—fol. 22.
 (23) हेमाद्रौ
 (24) " धनञ्जयकवेः शृङ्गारमन्त्र्याम् "—fol. 14.
 " ललिततर विकुञ्जके किगादौ.....मर्निनीनां ॥ ६६ ॥ "
 (Vide CCI, 661—शृङ्गारमन्त्ररी by king Shahaji and a work of this name on अलङ्कार etc.)
 (25) " चिन्तानगणित्याख्यायां शिरोमणिमहाकाव्यः "—fol. 18.
 " चित्तामर्णः—दीपितित्याख्या "— (About 1500 A. D.)
 (26) सारङ्गायाम्—fol. 19.
 " सुरासुरैर्वन्दितपादपद्मे.....देवगुहे शिवं च ॥ ८० ॥ "
 (27) " कल्लवकवेः भावराजशिकायाम् "—fol. 20.
 " सिन्धुमुमुषतेभिर्द.....भाति ते कीर्तिमण्डलम् " ॥ १ ॥
 (Vide CCIII, 33—भावराजशिका Kavya by Kavi Vrnda).
 (28) " कुलम्बकवेः प्रसादवन्दे "—fol. 20.
 " इषानि चन्द्रः किरणैश्चकोराद् . . . प्रकृतिर्हितश्च " ॥ ८५ ॥
 (29) " ललमुहूर्तसार "—fol. 23.
 (30) कुवलयानन्दे—fol. 24—" उपमा यत्र सादृश्य...अवगाहते "
 Appaya Dikṣita composed the कुवलयानन्द. The life period of Appaya is A.D. 1554-1626 (72 years) according to his descendants while others assign Appaya to the period A.D. 1520-1593 (Vide p. 341 of महोपवी-दीक्षित ज्ञानविषयक in Marathi by Rao Bahadur W. A. Bambardekar, Bombay, 1939).

1. Vide p. 272 of *History of Indian Astronomy*, by S. B. Dikshit
 शृङ्गारतरंगिणी is a comm. on अमरक by सूर्यसूरी or सूर्यदास (Born Śāha
 1430 = A.D. 1508) Vide Aufrecht, I. 660.

It will be seen from the above references that the latest works mentioned by the author of the कविकौस्तुभ are (1) मुहूर्त-चिन्तामणि of A.D. 1600 and (2) कृष्णलवणन्द of Appaya Dikṣita (A.D. 1550-1600 or so). We must, therefore, conclude that he flourished after about A.D. 1650. As our author seems to be identical with his name-sake कविकुलवर्णनं रघुनाथपंडित मनोहर author of the वैद्यविलास composed in A.D. 1697 the date of कविकौस्तुभ may be between say A.D. 1675 and 1700 or so.

So far only one work of this author viz. वैद्यविलास on *medicine* was known. The present account of the कविकौस्तुभ proves conclusively that he composed this work on *poetics* as well. We have seen above that in this work he refers to and quotes from a work on *prosody* called the छन्दोस्तोत्रावलि composed by him "मद्विरचितछन्दोस्तोत्रावल्याम्" in two places. As no such work has been discovered so far I quote below the verses from this work as quoted by रघुनाथ मनोहर :—

folio 2a—“अथ छन्दसि मद्विरचितछन्दोस्तोत्रावल्याम् ॥

यदि द्वितीयं च चतुर्थपञ्चमं
तथाष्टमं तद्वर्णनं भवेत्तुम् ।
यदाक्षरं द्वादशकं सहीयते
गिरन्ति ध्वन्यन्तान्तधीपणाः ॥
यदा द्वितीयं च तथा चतुर्थं
मष्टे भवेत्तुं यमकं च दीर्घम् ।
तथाष्टमं वा दशमं तथान्त्यम्
उपेन्द्रवज्ररत्न(?)पुना गीता ॥”

Folio 8a—“अथ प्रथमचतुर्थपञ्चमयोर्ध्वनिभङ्गे । छन्दोस्तोत्रावल्याम्

तले यदि च षट्कं तद्वर्णनायकं द्वादशं
द्वितीयमपि यद्य वा गुरु च षोडशाक्षरान्त्यम् ।
चतुर्विंशमथ कसलसुफलभाष्यारोनिधे
श्रुतिद्वयस्त्रीसुपैरितिरङ्ग-धृष्वी मता ॥”

It is clear from the above three verses quoted by our author that he composed this छन्दोस्तोत्रावलि earlier than his composition of the कविकौस्तुभ. Perhaps a Ms. of Raghunātha's छन्दोस्तोत्रावलि may be discovered hereafter. The present paper has added two more works to the only work वैद्यविलास of Raghunātha, known to the students of the history of Sanskrit literature. It has also

given us the names of his father निरुपम and his grandfather कृष्णपण्डित not found in the *Ms.* of the वैद्यविलास as we find them described in our Catalogues¹ of Sanskrit *Mss.* The genealogy of रघुनाथ मनीहर thus goes back to about A.D. 1600.

As regards the native place of Raghunātha we learn from the India Office *Ms.* of the वैद्यविलास that it was चंपावती which has been wrongly identified with Bhagalpur by Dr. Eggeling² in his description of this *Ms.* As the author was a Deccani Brahmin his residence must have been somewhere in the Deccan. This suggestion gets confirmation from the identification of चंपावती with Chaul as we find it in the following verse in the *Sivabharata* of Kavindra Paramānanda composed for Shivaji before A.D. 1674:

1. B. B. R. A. S. *Ms. Catalogue* by H. D. Velankar, Vol. I, 1925 describes 2 *Mss.* of the Vaidyavilāsa. He describes the work as follows on p. 70:—

"A popular treatise on medicine in 10 Chapters (pāṭhaśas) composed in 1607 A.D. by Raghunāthapāṇḍita of the Manohara family and a resident of चंपावती (भागलपुर). For another *Ms.* of the work having only 6 Chapters Cf. I. O. No. 2695. See also *Uttar Cans.* p. 72."

The *Ms.* ends:—"इति ब्रह्मपदानाम् ।"

महेन्द्रसूत्रे च शक्ये मासि च कार्तिके ।

अयं वैद्यविलासश्च वर्तते शुक्लसरे ॥ ५२ ॥

मनीहरकुलाम्बोधे रघुनाथविभोर्जुनः ।

वागर्क्ष्ये रसज्ञानं हृत्पदं निकतविह ॥ ५४ ॥

चम्पावतीपुरनिवासतावरेण

संवर्धितश्च रघुनाथकर्मयोगेन ।

मोदाय वैद्यविदुषां गदगुण्डनाव

मान्दः सतां जयति वैद्यविलास एषः ॥ ५५ ॥

¹ इति श्रीवैद्यविलासमहाकाव्ये कविकुलार्चनसरघुनाथपण्डितकृतौ दशमस्कन्धः ॥ ५० ॥²

2. Vide p. 949 of *J. O. Ms. Cans.* Fr. VII (1896) *Ms.* No. 2695.

"Vaidyavilāsa.....by Raghunātha (or Raghava) Paṇḍita Kaviśara of the Manohara Kula a resident of चंपावतीपुर (Bhagalpur)". Mr. Nandlal Dey on p. 228 of his *Geographical Dictionary* refers to Chaul as follows:—

"Chaul—चंपावती, 25 miles South of Bombay; it is the Semylla of the *Periplus of the Erythraean Sea.*"

(See also p. 46, *Ibid* and Da Cunha's *History of Chaul and Bassein*, pp. 3-31).

Chap. XXVIII. 39—Here the Mogul General Shaista Khān orders another Muslima Śardar to conquer चंपावती :—

“चंपावत्यथ कल्याणपुरं भीमपुरी तथा ।

एणवल्ली पुनर्नागस्थानं कार्यं त्वयामसात् ॥ ५२ ॥”

Apart from the usage of the name चंपावती for *Chaul* as found in a poem of the latter part of the 17th Century, when Raghunātha Manohar lived at this place we may note here the fact that *Chaul* or *Rendapda* (in the Alibagh Sub-division of the Kolābh District of the Bombay Presidency) is a place of great antiquity. “Under the names of चंपावती and रेवडीक्षेत्र local Hindu traditions trace it to the times when Krishna reigned in Gujarat.”

We may now sum up the facts so far brought forth regarding the life-history and literary activity of रघुनाथ as follows :—

(1) Raghunātha Manohara composed the following works :—

- (1) वैद्यविलास on Medicine composed in A.D. 1697.
- (2) छन्दोश्तनावलि a work on prosody mentioned and quoted in the अविर्कोस्तुभ—No Ms. discovered so far.
- (3) कविकौस्तुभ on Poetics represented by only one Ms. in the possession of Vaidya S. A. Khandekar of Nasik. This Ms. belonged to Raghava Āpa Khandekar (A.D. 1758–1825).

(2) The genealogy of Raghunātha as recorded by him in his अविर्कोस्तुभ is as follows :—

कृष्णरक्षित → १०० भिकमद → ८०० रघुनाथ

(C. 1600 A.D.)—(C. 1650 A.D.)—(A.D. 1697).

1. चंपावती = चौल; कल्याणपुर = कल्याण; भीमपुरी = भिवंदी; एणवल्ली = एनवेल; नागस्थान = नागोठण.

Shaista Khān gave the above order during his Camp at Poona (पुण्यपुरस्थित; शास्ताखानः)

2. Vide p. 376 *Imperial Gazetteer* Vol. III (1885). From the History of Chaul recorded here we learn that Chaul was known to Ptolemy (A.D. 150) to the author of the *Periplus of the Erythraean Sea* (A.D. 247) and to Hwen Thsang (A.D. 642). The Arab travellers of the 10th, 11th and 12th centuries also refer to it. The subsequent travellers to refer to Chaul are :—(1) Nikitin (A.D. 1470), Jean Hughes (A.D. 1583). In 1569 A.D. the Portuguese first appeared at Chaul.

- (3) The native place of Raghunātha Manohara was चम्पावती which appears to be identical with *Chaul* about 25 miles South of Bombay.
- (4) In his कविकीर्तन Raghunātha mentions and quotes from the following works which are not recorded in Aufrecht's *Catalogus Catalogorum* :—

- (i) काव्यदीपव.
- (ii) His own कण्ठोरनावलि.
- (iii) काव्यकुसुम.
- (iv) कतुपञ्चाशिका.
- (v) काव्यमण्डन.
- (vi) तुल्यरसोसुदी.
- (vii) सारङ्गो.
- (viii) प्रस्तावबंध.
- (ix) भावपञ्चाशिका.¹

1. The work भावपञ्चाशिका mentioned by Raghunātha appears to have been in Sanskrit. Kavi Vrnda's भावपञ्चाशिका mentioned by Aufrecht (CC III, 88) appears to be a Hindi work. Vide B. O. R. Institute No. 361 of 1892-93—"इति श्रीकवीश्वरविरचिता भावपञ्चाशिका संपूर्णा". The Ma. records two dates viz. (1) शिवत् १७४३ (A.D. = 1687) and (2) संवत् १९४७ which is not obviously Vikrama Samvat. The first date may represent the date of composition while the second represents the date of the copy.

THE KARWAR FACTORY AND SHIVAJI

B. G. Tamaskar

(Continued from Vol. VII, Nos. 1 & 2)

9. *The Karwar factors, experiences of the Marathas :—*

"Wee have sufficiently participated with calamities of the countrey since our new comers have invested themselves in the possession, for our Carwareans to wind themselves into your favour, with their owne insulting inclination hath bred noe small difference, as to the robbing us of our former rights and privileges the first affront they gave us was in respect of our coconutt trees belonging to our garden which they would come and tell and likewise the coconutts upon them, wee told them wee never used to be examined in the Moores time how many trees wee had. But that wee did pay 1 pago ½ Tipkee a year to them as a duty, but never received any further trouble, with this answer they would not be satisfied, but wee was forced to send them an account they were noe tyrannicall as they would have obliged us to sell the coconutts to them, but wee put them of the business byes dead, now sooner had we lulled the businesses asleep and thought that all our trouble had bin over, but was surpris'd with a far greater perplexity, for the simader (?) being informed by the incendiaries to mischief, he upon the change of Government when most people rann away that they left their rice with our peons, upon the newes he sends that Towne Musumda(r) to search for it, wee haveing advice upon what account he came sent for him and told him wee would enquire of our peons, about it and if hee could produce any sufficient testimony he should not only have their rice but see the peons severally punished that wee are guilty of such a fault, with this he went away some thing satisfied to our thinking, noe sooner was hee gon out of the dore, but sends his peons to severall of our servants houses to take account of the rice they had not time to carry any away, for our servants was at their backs and frighted them away without any harme done wee sent for that Musunder and gave him a small check for his impatience and all past very quietly till the next day ; and then he began hisould

trade to search, wee past that ower with a gentle admonition not to invade our privileges which counsell hee took for that time and desired us to examine our servants if they had any rice of people that had ran away, wee promised him wee would, which wee did and found a good quantity of other mens rice among our peons, which they confest soe soone as they were askt, wee had the account drawne out to show that Siminidar when soe ever he should demand it, that wee might end all further trouble, when he came over he did not soe much as send to us to know whiter wee had done any thinge in the businesses, but sends and takes out all the rice that did belong to one of our servants, wee hearing of it examined the list and found that our servant had some of other mens, soe desired the Simidar to returne what he had taken more then is due, but wee perceived he mocked us and soe wee brought it back ourselves without any harme done. After we were returned to our house the Matinsde (ordered forth) with to the Simidar to send him some horse and foot to force us to a better complyance to deliver them soe much rice as their account speakes. Wee told him wee would deliver up according to our account and the force for nothing else should compell us to doe otherwise, wee have turned out of the garden all the rice that belongs to them; we heard the Simidar would faine have quarrelled with us about this business as they pretend, and so the purpose did desire the Governor of the castle to spare him 100 men to joyne with his 30 horse and soe come to rob us and our peons. But the Governor being an understanding man, and knowing how the Simidar had abused us put him of by telling him he must have the Rajahs order, our troubles are renewed daly and *we can never expect the Factory to flourish as long as it is under Sevagees Government*, they have robbed all the country people soe much as to the seed they should sowe, soe that the next year the men will be ready to eat one another for the new crop will be very small, all people pray that the moores may come and regaine the country and there is a rumour that they will come after the raine. Timmanna waited their coming to joyne them a few dayes more will discover that certainty.

Wee have made bold to send our complaints to the Rajah he being something higher us then you that wee might not loose soe

much time for an answer as your honour &c a letter would take up. But wee desire you to write him about it, and nor answer from the Rajah with his order to the Semidar, will keep him in some bounds of civility till a letter comes writ by your honours &c. instigation."¹

It is, of course, clear that servants overdo the ways of the master. So was the case at Karwar. Having waited for some relief and solution, the Karwar factors again complained to Bombay on the 28th July 1675:—

"(S) Our troubles with these interloper assault us afresh for about 10 dayes together wee was not molested with their impertinencies. Butt now being we could not send them money which they have bin very importunate for continually hinting us what wee have spared Mahomed Ckaunc and other Moores upon a necessity wee alwaies gave them a modest denial that thought wee sent them away empty they had now reason to be dissatisfied with us. But these men are soe unreasonable that they look upon it as an affront to be denied though we have it not and to make us sensible of it they have brought up a new custome us to make us pay custome att Hubballee which is att the bottome of the Gunte these insolencies if suffered will make them thinke they cannot impose to much upon us, wee know not what to say or doe, for wee cannot send a letter to your honour &c. But they must have something for it or will not lett it passe; wee wrote formerly to your honour &c. of their affronts cast upon us hoping that you will take this and the Hubelly businesse into your serious consideration that our factory may come once more to shine in its former splendour, having lost much of its reputation.

(P) Here is uncertaine newes, and therefore we know not what may be done after the rains, but if the Moores should come to conquer these partes and that Sevajee should come here in September, as it is bruited, wee desire your Honour &c. as there may be occasion to order the Captaines accordingly, for if this Kings army and Sevajees lies hereabouts we thinke it will be insecure bringing any goods down the Gunt but Nergee way."²

1. (S) F. R. Surat, Vol. 28, Fols. 73 and 74, Carwar to Bombay, dated 1 July 1675.

2. F. R. Surat, Vol. 28, Fols. 89 and 90, Carwar to Bombay, dated 28 July 1675.

Again they complained to Bombay on the 22nd August 1675:—

"Wee informed your honour &c. in our general (sent per your returned vessitts) that wee had sent a letter of complaints to the Rajah of his ministers insolence here; which letter wee sent by those vessitts to Rajahpore and desired our friends there to forward it with all speed possible to the Rajah, being businessee of now small import. Our owne poons as they returned back from Surratt called there to know whiter they had any letters from this factory or Callicutt they did not show see much good will to us, nor respect to our honourable masters affaires as enough to receive the Rajahs answer to send it to us, which we suppose they have detained....

The Semidar having received of the country people that keeps Buffaloes, and coves according to their Rajapore custome and is endeavouring to impose that according to our order, as a duty that never was demanded by the Moores; they upon this have seized upon all their Buffaloes and coves and tell us with all they will never returne them till our servants doe fully satisfie the Rajapore duty so that wee believe they will remaine in the Semidars power, till Mr. Oxinder our chiefe comes down for wee are resolved never to condisceind that our servants shall pay them anything for their releasment; wee have an invincible to...passe by see many wrongs. Having respect to your honours &c. order esteeming it more benefieiall to our honourable masters affaires and unexcussable to advise your honour &c. how y^e it by shoting through our sides they mean to enter downe the company's honour then to goe to fight ourselves by any unwarrantable meaneses.

Wee may blesse God that we have a house that is of force sufficient to defend us from their rafine and plunder; for wee doe not question if wee were at their mercy, wee was in the Moores time we were on the other side (our tottering house being rather an offence (? than) defence) wee had long ere this been devested of all."¹

The affairs at Karwar continued as before:—

"As for affairs at present they are as wee formerly advised you, the Simidee (Jaminadar or Zamorin) maintaining his

1. (S) P. R. Surát, Vol. 88, Fols. 112-113, Carwar to Bombay, dated 22 Aug. 1675.

violence and premitarily tells us that he will not lett goe our servants cattle without they will comply with their Rajapore custome which they say is to pay for each buffillo 4 larrres and for a cow one, we are advised that they pay at Rajahporee (?) Larres a buffillos and one for a cow that is not all for they demand custome of buffillos and coves for the former years when the country was governed by the mores ; we lye very quietly waiting with impatiance for Mr. Oxindens coming downe hoping to meete with some satisfaction towards the repairing our Honour. Wee judge wee shall drive a very little trade if the country continues subject to Sevagees Tyranny. We expect to carry our cloth to (Vingurla ?) and there to Land in ships that shall come downe."¹

To the above complaints the Surat Council sent the following reply by way of instructions :—

"Wee take notice what you advised about Sevagees attempts on the Sunda Rajah country, and by (sic) the prudent accomodation made by Timona and the Ranah, and their resolution to defend themselves against Savajee. We also observe the disturbance and ill treatment you have received from Sevagees officers, which you have represented to Savajee, and wee doubt not but hereafter they will beh(ave) themselves more civilly toward you. In the meane time wee would have you be very diligent over the Companys affai(res) and use all prudent meanes to preserve our privildiges and keep a faire understanding with the Governor and all the officers that the Company's businesse may receive noe prejudice ; and withall be wary in your proceedings and doe not trust those needy officers more than necessity forceth you unto."²

And a few days after, it sent to the Karwar factors "Sevagees cole or passe which you may make use of when any of Governours or Generalls shall molest and trouble you,"³

1. (S) F. R. Surat, Vol. 197, Fols. 167, Carwar to Bombay, dated 29 Aug. 1675.

2. O. Correspondence, Vol. 36, No. 4122, Surat to Carwar, dated 16 Oct. 1675.

3. Original Correspondence, Vol. 36, No. 4127, dated Sidally Marine, 9th Nov. 1675.

The political condition of Bijapore went from bad to worse :—"In the interim the Company suffer greatly in their factories of Rajapore and Carwar, and all trade impeded so merchants adventuring to buy any goods, and all the weavers fled from their houses, no place being secure, that they cannot settle to worke nor dare we intrust them with any quantitie of money till affaires are better settled."¹

10. *Dissolution of the Karwar factory thought of:—*

The English being not satisfied with the treatment given by Shivaji or his officers at Rajapore and Karwar decided to dissolve the factory not only of Rajapore but also of Karwar if it continues long under his jurisdiction. With this end in view the Surat Council wrote to Bombay:—"Wee would have you alsoe withdraw all trade and correspondence out of his countrey...."² At this Mr. Child pleaded with the Surat Council to continue the factory of Rajapore and Karwar, but suggested to put them under one chief.³

During the absence of Shivaji in the Karnatak, his forces in Maharashtra proper were almost calm and doing no offensive action. So along with others Karwar also enjoyed peace. After his return pillaging expedition began as usual. How Karwar was affected by these is shown in the following extract :—

"Wee having received advices lately from Hubely how the Governor is very sollicitous to have the Companys goods and likewise our broker Samdas into the castle under colour of securing them and him from Sevagees forces who lye hovering thereabouts and have lately sent an embassadour to him to demand a quarter)th. of the revenue which hee resolutely denyes then our broker knowing him to be in great want of money to defend his castle if those forces should come and besseige it will not consent to hazard the Companys goods and his person into his custody, which the Governor reasns very much, soe that he suspects him and is forced to absent himselfe in the adjacent townes for feare of his Tyranny our zeale to our honourable masters concernes did prompt us after very serious

1. P. R. Fort, St. George, Vol. 28, pp. 34-5, Surat to St. George, dated 1st May 1676.

2. P. R. Surat, Vol. 80, pp. 69-70 dated Suddally Merine, 15th Oct. 1676.

3. Original Correspondence, Vol. 37, No. 4253, dated 30th Jan. 1677.

debate to endorder Nath a Lownds repaire thither as fearing the Governora mallice in taking advantage of our brokers absence likewise if Sevagees forces should besiege and take Hubelly the Companys goods would be very much endangered if there were not an English man to protect and countenance them, therefore, we hope these things considered, what wee have done, will receive your approbation."¹

In December 1677, a new Subedar was sent to Karwar by Annaji Pandit, :—"He hath given us the honour of vissit and promises very faire, but wee very must doubt his performance."² The Karwar factor had yet to complain against the unsettled condition in the Adilshahi kingdom and its effects upon their trade :—

"The Duccances having taken possession of Visapore doth put us in great hopes that trade will be open and flourishing as formerly, which wee impatiently expect, knowing and greiving to see that our Honble Masters are at soe great charges and reape, but very little benefit."³

The Surat Council writing to the Company on the 18th March 1678 complains :—

"Your factories of Rajapore, Carwar (where Mr. Lownds is lately dead) and Callicut are at present under a very unsettled condition; the two first by the civil wars of Decan and the troubles of Sevagee, the last by the great abuses put upon your affaires and servants by the Rajahs and Governours under the Samorine, as will at large appeare to you by the letters sent us from thence, which were forwarded to you by your shiping for your more particular satisfaction therein, asurcing your Honra if some timely and fit care be not taken to asert your interest with those brutish Mallabars it were much better you withdraw your servants in time."⁴

The Karwar factors writing to the Surat Council on the 5th May 1678, say :—

"The affaires upon the General in Hubely are to our now shall grieft in a distracted condition there than here. The

1. F. R. Surat, Vol. 107, col., 36, Carwar to Surat, dated 13 Dec. 1677.

2. F. R. Surat, Vol. 107, p. 47, dated 23 rd January 1678.

3. F. R. Surat, Vol. 89, p. 70.

4. F. R. Surat, Vol. 89, p. 70, dated Swally Marine.

Governor Antue Panditt having a long time together with that Manhar (? Mahajan) or chief merchant in towne abused and affronted us; continually craving money and threatening the imprisoning the Banyan, if would not assist him there with which hee till denying him by our order, the Governor 12 days since sent 20 of his peons and forced open the Company's warehouse being locked and tooke out 25 percent of Broad cloth and putt them to saile in the Bazzar though now merchants as yett hath bought it declaring this was because wee would not let him have 500 pagodas as a tax putt on us rich (? income tax) which wee never were brought into nor never will if possible that hee sayes was partly to the payments of Sevajee 1/4 part of the revenues of Hubely veliott (Vilayat,) having made peace with him upon those termes and partly towards the payment of a regiment of souldiers maintained for the security of the towne, wee formerly writt him a letter to desire his civility to the Banyans there but hee slighted it and gave us now ansere; upon that wee have thought fitt being the best remedy to hispated Shamdash Banyan (who before putt that rogue in his Government) to Viznapore without letter and press to Sirajah Caune, Siddy Mussade, Jamsher Caune, Sillim Caune and Anumed Caune the chief Viziers of the kingdome with coppie of the late king Ally Eddull shaws Phirmaund and deceased Bulloft Caune cole laying before them the abuses received by the Governor and desiring satisfaction of what rifled from us an enjoyment of our former priviledges, which will we question not but be effected by their sending a new Governor and strickt orders to others in place round about Hubely where our comerce is. This wee thought fitt with advice of the Banyans to do having been hindered from sale of our Europe goods by the Governor and if continued hinder our investment for Europe."¹

So, the Surat Council now seemed almost determined to abolish the Karwar factory along with that of Hubli :—

"Wee take good notice of the great abuses put upon you both by the Ministers of Sevagee at Carwar, and those of Viznapore at Hubely, which last is an attempt of see strong a

1. P. R. Surat, Vol. 107, pp. 91-92, Carwar to Surat.

nature in breaking open the Honble Company's warehouse, taking out their goods and then offering them to publike sale in the Bazaar that wee cannot but highly resent, therefore doe enjoyne you speedily to dispose of all the Company's goods remaining both at Hubely and Carcar, and if you cannot turne their proceed into such goods wee in order'd you to provide for the insuing yeare wee would then have you keepe it ready in cash, and with yourselves be fully prepared to receive such further orders by our Europe shiping as may be concluded most fit and convenient for the better security the Honble Company's affaires there fore the future (this in answer to the letter of 5th May).¹

But the Karwar factors could neither procure the goods required for Europe² nor sell what they had especially at Hubli "What remains below with us cannot sell a pie worth, here being not a merchant in these parts dare be seen to buy anything considerable."³ Therefore, the Surat Council again repeated on the 13th August 1678 the previous instruction issued on 31st May 1678. On 24th August 1678⁴ (F. R. Surat, vol. 107, p. 135) the Karwar factors had much better to say of Shivaji's men:—

"Wee thank God wee are very quiett here, living at amity with Sevagees Ministers since our last renewing off friendship with the Subedarr, not in the least molested by them in (any) of our proceedings, or having our howells tourne out by them like vultures for money as formerly. Wee were once friendly sollicitated by our Carwar Governor to lend him 3 in 400 Pagodas, but gave him a friendly and faire denyall as becomes merchants, laying before him the unsettledness of the times, that wee neither bought or sould any goods considerable, and only lived upon the maine stock to keepe up the Honble. Companys and nations credit in expectation of better times, with which hee was satisfied and have heard noe more from him since in that point."

1. F. R. Surat, Vol. 89, pp. 104 dated 31st May 1678.

2. F. R. Surat, Vol. 107, fol. 118, dated 29th June 1678.

3. (S) F. R. Surat, Vol. 107, fol. 119, dated 3rd July 1678.

4. F. R. Surat, Vol. 107, pp. 116-117, dated 12th August 1678.

At the same time, according to previous instructions from Surat, the Karwar factors kept themselves in readiness :—

"We are—sorry—for the unsettledness of tymes in these parts. What your Honour, &c. writes concerning the getting in the Company's debts and making sale of their goods remaining wee are not in the least tardy, continually using our endeavours to accomplish your desire therein; our goods remaining in Hubely are not many, and debts also, what are, is in sure hands wee thinke."¹

11. The Dissolution of the Karwar Factory :—

The Surat Council was, however, determined to abolish the factories of Karwar and Rajapore on account of their dissatisfaction at Shivaji's men :—

"Your Decan factories, which are Carwar and Rajapore, are become soe inconsiderable, especially the last through the ruine and destruction that raignes in those countrys by Sevagees' robbery's that we are fully resolved to withdraw your servants from the last, their charges much exceeding any answerable returns in provision or sale of goods of late, but Carwar we shall continue in hopes that parte lying further from Sevagee's strength may sooner be reduced to its former settlement and security under the younger King of Vizayore, who we are advised by his Generalls hath had some hopefull success against him in a late battle, and wherein, if it should please God to prosper him soe as to recover those partes of his kingdome (at present possessed by Sevagee), and able to protect and secure them, we may hope to see trade flourish there more then formerly, and as wee shall find a future encouragement shall looke againe towards Rajapore, but as subordinate to Carwar, which is certainly the prosperest residence for the Cheife manangement of the affaires of both."²

In their consultation held on the 15th September 1679 (F.R. Surat, Vol. 4, p. 69-71) the Surat Council resolved again to abolish the Karwar and Rajapore factories. But the Hendri Kendri affaire³ came in the way for a long time, Shivaji's men

1. F. R. Surat, Vol. 107, pp. 153-54, 29th September 1678.

2. Original Correspondence, Vol. 39, No. 4363, fol. 3, 4, 5, 23; Surat to the Company, dated 21st Jan. 1679.

3. F. R. Surat, Vol. 108, p. 76, dated 28th Nov. 1679.

did not come in the way of the factors of Karwar or Rajapore on account of the Hendri Kendri affair :—

"As to your factorys of Rajapore and Carwarr, wee have already advised you our endeavours to withdraw your servants from Rajapore the last monzoone, but was hindred by that Governours not permitting them to leave the shore, and this yeare the unhappy business of Hendry Kendry hath prevented us, soe that untill wee can come to some good agreement with Sevagee in that business, there is noe getting them from thence."¹

In this connection, the Surat Council sent to Bombay the following instructions :

"Therefore upon a serious debate and discussion of all circumstance in relation to our condition as to ability and restriction by the Company, if you cannot find Sevagee will be brought to any acceptable terms of composition, and wherein we would have you remember to add our house at Carwarr, that if wee shall find reason as to our bussiness of merchandize to withdraw our factors for a time, wee may have liberty to leave two or 3 of our house servants of those cuntry people to keepe possession and take care of it till we shall returne thither againe (which you may hint will not be long); then we have concluded it would be better to lett it fall into this King's hands then to remain in Sevagees."²

Writing on 8th April 1680, the Surat Council again informed the Company,—"Therefore shall order them to be in a readiness against the arrivall of your Europe shiping, when shall not faile to bring them away and totally dissolve that factory."³ Just at this time there occurred the death of Shivaji. So the circumstances became again unsettled and the subedar gave troubles to the Carwar factor's :—

"The Subedarr of these parts, by name Juggewan Boyage (Jagajivan Bajaji) Pundit, having put severall abuses and affronts upon us which we have suffered with a great deale of patience, but especially by a continuall demand of loans of moneys which we denied to send, being far in the Companys

1. Original Correspondence, Vol. 49, No. 6691, fols. 9, 12, 16, 22, 29, Surat to the Company, dated 24 January 1678.

2. F. R. Bombay, Vol. 12, pp. 2-3 (Ind. set) dated 14th Dec. 1679.

3. Original Correspondence, Vol. 49, No. 6699, dated 8th April 1680.

debt already, besides have orders from the President and Council for the withdrawing on the Europe Shipp. Hee on the 26th instant commanded severall souldiers out of the Castle with commission to force us to it by detaining and prohibiting all provision to come into the Factory, which constrained us to a small brush, which drove them hence with little damage. The Subedarr finding himself to be frustrated in his intentions hath seized what cows and buffoloes was without our reach, belonging to our immediated servants and put (them) to sale; likewise thre(zts) of stopping all commerce whatsoever and having agreed for a quantity of pepper on the Honoble Companys account to be delivered in Cuddarah, which is under his jurisdiction, we have thought it convenient to send this expresse to you with our letters to Sombajee Rajah Sen., which understand to be at Rairy, therefore praye you, desire your care with a speedy conveyance to be sent to his reception, and if in this you can be any ways assistant by writelng, we question not your Honble Masters concernec (f)¹

But it seems that after Sambhaji became settled on the throne, circumstances changed for the better and, therefore, the Surat Council was in a mood to continue the Karwar factory :—

"About (April 1680)—were received advice of Sevajees death, confirmed to us from divers parts (and which in reality is soe though often contradicted since), and his son Sombajee Rajah settled quietly in his father's place, whose present proceedings seeme to speake him to be of a contrary spirit and temper to his father, by a much more moderate and humane Government; therefore could have heartily wished your Honrs. had left us power to have continued your factory of Carwar, that country now beginning to breake towards a settlement."²

But on account of differences that arose on account of the Siddis, the Rajapore factory was withdrawn in the beginning of 1682 or towards the end of 1681. So, it seems at this very time the Karwar factory was also abolished.

1. F. R. Bombay, Vol. 19, pp. 46-47, Carwar to Surat, dated 31st August 1680.

2. Original Correspondence, Vol. 40, No. 4505, dated 18 (?) Oct. 1680.

THE RIBHUS AND THE FOUR SOMA-CUPS

R. Shamasastry

I have already shown how the Chamusa cup with its bottom turned upwards and its mouth downwards with Yasas and seven Prāṇas in it is described in the Vedas, Purāṇas, and the Bhagavadgita. I pointed out that the cup is the celestial sphere and the Prāṇas are the seven planets. The Ribhu-sukth (R. V. 1 161) gives us some more details about the same Cup and the planets having their abode in it. In this hymn we are told that three men called Ribhu, Vibhva, and Vāja, all sons of a king called Sudhanvan, divided the celestial sphere into four parts of three months each and gave the planets new names descriptive of their functions. They called the two major planets the sun and the moon, hari—a name synonymous with Harisa and Suparna. (R. V. 1 164, 20 and A. V. X 8, 8). Mercury and Venus are called Aśvins tied to the chariot of the sun. Mars is called Agni, as usual; and P. Phalguni and Jupiter are called cows regenerated from their skins, the only relic of their dead body. The upper part of the celestial sphere is the sky (Dyauh) and the lower part is the earth (Prithivi). Between these two come the regions of air and water. These four parts form the four seasons of the year; the sky corresponds to the winter, the air and water correspond to summer and autumnal rains with wind, and the earth is the terrestrial region which yields crops. The appearance of the Dog-star called Suktisira, Sirius, is the time of the rainy season. This is the sum and substance of the hymn which runs as follows :

Whether older and greater or younger and lower is he who has come to us, — (we do not know) on what errand has he come ? What shall we say ? We do not speak ill of the Cup which has had a noble origin, having come out of the wood, - thus we have praised, O Brother Anu!, its virtues. 1

The Cup that is single, turn ye into four : thus bade the Devas : Therefore Have I come (to tell you this). If you, the sons of Sudhanva, will do this thing, you shall take your seat among the gods. 2

And they spoke to Agni, the messenger : a duplicate steed has to be made ; a chariot has to be made ; two cows are to be made ; and the twain are to be made young. Having done this, O Brother, we shall attend to you.

Having done this, the Ribhus asked : Where is he gone ? He had come to us as a messenger ? 3

Thereupon Tvashtar having looked at the four Cups that has been wrought hid himself among the maidens. 4

And when Tvashtar said, " Let us slay these men who have reviled the Cup, the drinking Cup of the Devas." New names were then made whenever the Soma-juice was poured ; and under these new names the maidens bringing them forth manifest them. 5

(*Note*—The new names are : Adhvaryus are the Asvins ; Hotar is the planet Mars ; Udgatar is Jupiter ; and Brahma is Saturn (or the sun)).

Indra yoked the two steeds ; the Asvins tied themselves to the chariot ; Brihaspati took up the cows of various hues ; and you, Ribhu, Vibhva, and Vaja went to the Devas ; and being eminently skilful, you have obtained a share in the sacrifice. 6

By your talents you created (two) cows from out of a hide ; you endowed the old couple with fresh youth : " O sons of Sudhanva, you formed a duplicate out of a horse ; and you fashioned a chariot, and have gone among the gods." 7

(*Note*—In R. V. I. 110 and 111 the two Cows are said to be cow and calf.)

Drink ye this water ; said the priest, " or drink ye this, the rinsing of the Munja-grass : and if, O sons of Sudhanvā, that, too, is not to their (your) taste, then at the third libation make yourself merry. 8

(*Note*—This refers to the share of sacrifice given to the Ribhus in the third libation, that is " third eclipse " only).

Most excellent are the waters : said one ; most excellent is Agni, said another ; another praised the Vajra weapon of the sky ; thus you all speaking the truth, fashioned the four cups. 9

One leads the crippled cow (Śroṇa — the asterism of Śrāvāṇa where Saturna has his abode) to the water's edge (the

Ashādha asterism); another trims the flesh that is cut by the knife; and yet another carried off the refuse to where the Nirmichas stand (the asterism Asleṣa). What more can the parents (Dyavapṛithivya — the two solarices one, in the sky and the other on the earth marked by Śroṇa and Asleṣa) expect their children to do?

10

(*Note*—The two crippled cows are : one is Pūrṇadhānu who dies of hunger and thirst by sticking to his own place longer than any other and thereby subjects himself to occultations; the second is Jupiter who is cut by the knife-like moon of sixth day in the white half of the month and is to be nourished, vide, R. V. X. 61.)

O heroes, you made grass grow on the uplands; you stored the waters in the valleys : all this is done by your own skill : and then you take your rest and sleep in the house of one whom nothing can hide, longer than you, O Ribhus, appear at day-time.

11

(*Note*—The upland is the sky. Rohiṇi asterism is described as a hill full of Kuśagrass.—Vide R. V. X. 61. As ends of seasons, the Ribhus have their abode in the sun; they are invisible.)

When you, O Ribhus, glided through the worlds, covering them, where did the venerable parents stand? You laid a curse on him who raised his arm at you. You blessed him who spoke good words to you.

12

(*Note*—This refers to the difficulty of recognising the regions of Śroṇa and Asleṣa, the places of the parents during the rainy season or at the time of eclipses. At such a time recognition of the places of the parents depends on the knowledge of the division of the celestial sphere into four parts. Hence Ribhus can not be abused and dispensed with.)

When they had slept well, the Ribhus asked, "O thou, (the sun) whom nothing can hide, who has wakened us?" He answered : "It is the dog — (Śerius, the dog-star appearing at the summer season) that has wakened you at the close of the year (*śarvāṣṭama*). It is only now that you have made this known to all.

13

The Maruts proceed along the sky ; this Agni moves about on the earth ; Vāyu courses through the firmament : Varuṇa comes by the waters of the sea ; but they all desire your presence, O sons of strength. 14

If the Chamasa cup is the celestial sphere or circle where the gods drink of Soma on the newmoon day or on the occasions of lunar eclipses, then there can be no doubt whatever that the four cups that are turned out of it are the four divisions of the same sphere or circle. Each division corresponds to a quadrant. Since the sun takes three months to pass through a quadrant, he takes 12 months to move through all the four quadrants. Now the last two months of the 4th quadrant and the first two months of the first quadrant make up the Uttarāyana time. The 3rd month of the first quadrant and the 1st month of the 2nd quadrant together with the last month of the 3rd quadrant and the 1st month of the 4th quadrant — four months in all — make up the time of air and water. The remaining months of the 2nd and the 3rd quadrants form the earth. The two Haris are (the light and dark halves of the lunar month), usually called horses. They are the horses of Indra's car. Here the Charioteer, the chariot, and the horses are all the same single planet differentiated by names. P. Phālguni and Jupiter in occultation are called cow-skins ; for by remaining in the same place long they seemed to have reduced themselves to mere skin for lack of food during their penance.

NOTES ON THE SIEGE OF PURANDHAR BY MAHARAJA JAI SINGH

II. Goetz

The siege of Purandhar by the Mughals in A. D. 1665, under the personal command of the viceroy of the Deccan, Mahārājā Jai Singh I Mīrzā-Rājā of Ambār-Jaipur, has been one of the classical sieges of India. For not only was it the prelude to Shivaji's famous visit to Agra in 1666, with all its far-reaching consequences for the history of India, but it was also the first major clash between the overwhelming power of the Grand Mughals, with all its traditional prestige, and the daring enterprise of the young Marāṭha kingdom of Shivājī, revealing all the military virtues and defects of both parties.

In the fourth volume of his "History of Aurangzeb" and in his "Shivaji and his Times" Sir Jadunath Sarkar has compiled a detailed account of this siege which is as clear and exact as is possible without a prolonged study of the local circumstances. A good description of Purandhar is to be found in the "Poona District Gazetteer" but it mentions this siege only in a few lines and hardly offers just those details which are necessary for a correct appreciation of the military difficulties and achievements of this famous siege. The following notes, based on detailed local observations, are intended to supply this complementary local evidence.

To the south-west of Sāvad Purandhar rises as a high mountain massif above the hill chain bordering the Karha Valley on its southern side. On and around its highest peaks the two forts, Purandhar proper (to the west) and Vajragadh (to the east) are situated, connected by a narrow ridge, the Bhairav Khind. Of these the smaller one, Vajragadh (originally Rudramālā, under Muslim rule Waxīragadh) had originally been the more important, having been constructed by the founder of the Bahmani dynasty, Hasan Gangu, in 1350. It consists of a lower fort on the east, protected by a two-storeyed bastion in the direction of another high cliff group beyond a small ridge, and divided into two sections by an interior semi-circular shield wall; and of an upper fort on the west, upon a small plateau encircling a number of isolated cliffs, and in its turn surrounded

by an exterior defence line protecting the projecting cliffs on the south west (above the Bhairav Khind) and on the north (overlooking a long and smoothly rising spur.)

Purandhar proper, though surrounded by one high line of almost inaccessible cliffs rising to a height of 200-300 feet, actually consists of two peaks (Kodāresvar and Rājvāda), connected by a high, narrow ridge, and of several spurs to the northwest, southwest, south and east. That to the east is connected with the main massif by a broad plateau and then by a somewhat lower, very narrow ridge. In early Bahmani (Gulbarga) times only this plateau had been fortified, in the later Bahmani (Bidar) period the strong, two to three-storeyed bastions (Khandkada Burj on the east side, Shindi Burj on the northwest, Konkāni Burj to the west, Fattch Burj to the south) were added, under the Nizām-Shāhīs an extensive palace was built on the plateau and the present Delhi Darwāza (leading up to the cliffs just at the start of the ridge which leads to the Khandkada Bastion) and the exterior Ganesh Gate (the entrance to the castle proper, at the edge of the plateau) constructed. The lowest section of this ridge which is so narrow that it offers just sufficient room for an open corridor, had to be bridged by a sort of dam in which a small staircase leads down to a postern gate (Khirkī) on the southern side. Another gate (the Khanda Darwāza), between the Fattch Burj and the palace plateau, was probably built by Peshwā Hājjī Rājā Rāo (1720-40) and must be left out of the account of the siege of 1665.

A new development was initiated by the Mughal siege of 1627, as on that occasion the palace had been burnt down, and the settlement thereupon was moved down to the lower fort, the Machi. This lower fort which occupies a terrace on the north side of the upper fort, was fortified between 1627 and 1647, the year when Shivājī took the place. On its east end Shivājī built the fine Padmāvatī Tank (Rājaval Talāo) but had, for this purpose, to transfer the fortifications on the Bhairav Khind to an unfavourable position, as they could there be overlooked and kept under fire from an adjoining high hillock. The fortification walls, therefore, bifurcated at the North Gate into a first line, with the two "White Towers", and a second line with the Shāh Burj or "Black Tower".

As we shall see, this section actually proved to be the vulnerable spot of the else apparently impregnable fortress. On the south and west side the high cliffs of the upper fort could hardly be scaled, and also the lower fort was to the north and west protected by cliffs and steep slopes and by the gigantic Shindī and Khandkada bastions overtopping both ends of the Machi wall at the Konkāni and Bharrad Darwāza. Although the hillock on the Bhairav Khind was under the fire of Vajragadh and could not be used as basis of an attack, as long as Vajragadh resisted, its occupation could cut the reinforcement of that place. The first which the Mughals, therefore, undertook, was the capture of that high hillock on the Bhairav Khind. Already the day after Mahārājā Jai Singh had occupied Sāvād, the vanguard under Dilār Khān stormed it (30th March 1665), burnt down a vāda and some houses standing there, but had to entrench just outside the range of the guns of Vajragadh. Whereas the fortifications nearby have since been destroyed almost to the last traces, this hill has been left practically untouched. The vāda must have been a quadrangular tower constructed for the protection of the road connecting the two forts, with foundations cut into the rock whereas the houses must have been very poor huts of which no vestiges remain. But the excavation for the vāda and the Mughal trench facing the Purandhar side in a semi-circle round the hill are still to be seen ; on the Vajragadh side the ridge is somewhat rising in rocky steps which, together with some isolated cliffs, offer just sufficient protection from the guns of Vajragadh to crouching or entrenched troops. Although the two forts had thus been isolated from each other, any aggressive action from this point was for the moment still out of question.

Jai Singh, therefore, began to organize a full-fledged siege. On the 31st March he moved his camp to a distance of four miles of Purandhar and his troops began to occupy positions round the place. Apparently the main positions were on the spurs branching off from both hills, with thin lines of outposts between. The only positions in the plain seem to have been the stockade of Kīrat Singh below the Bīnī Gate (in the centre of the Machi north wall), the posts of Rājā Karna Rathor on the west side, and part of the line of Dāūd Khān to the south.

Nar Singh Gaur must have occupied the Lagana Mukh (north-west) spur below the present "Hospital", Jagat Singh of Narwar and Sayyid Maqbūl 'Ālam the Mesel Met and a second spur below the Konkānī Bastion; the Borchika (Bhorjika) Met below the Futeh Burj must have been the centre of the position of Dāūd Khān and of the mansābdārs under him, the shoulders to the south of the Khandkada Burj, now occupied by the cemetery, slaughter house and bakery, were in the hands of Rasūl Beg Rāshānī who from there advanced his trenches against the walls between the Khandkada Bastion and the Bharrad Darwāza. The cliff tops and ridges to the east of Vajragadh were controlled by the Bundēlas of Rājā Chaturbhūj Chauhān whereas the long spur to the north was occupied by Dīlēr Khān himself and Turkāt Khān. There are still vestiges of their camps on some of the ridges, especially on the last-mentioned one (some of these latter are, however, only herdsmen's enclosures), on the Bhorjika Met and especially below the Konkānī Burj, just where the path leads down to the Mesel-Met.

The hill on the Bhairav Khind occupied by the Mughals was undoubtedly the best vantage ground for an attack against Purandhar. But this attack was only feasible if Vajragadh had been captured. For this purpose Dīlēr Khān drew up the heavy siege artillery of Turkāt Khān, three famous guns named Abdullah Khān, Fath-Lashkar and Haheli, on the long ridge to the north of Vajragadh where the weakest point of that fort is to be found. For the very broad and rather slowly rising hill spur forms an excellent ground for major siege operation against the, here low-lying, line of cliffs which just at this point are also of rather moderate height. This side of Vajragadh had, therefore, from the beginning been protected by a double defence line and, apparently later, by a projecting bastion to the east from which it was possible to keep the spur ridge under cannon fire. It is possible that some excavations on this, since that time hardly touched spur may be the old emplacements of the Mughal artillery, as they are just within the range from the walls characteristic for the guns of that time. Just under the cliffs there are ruins of a small tower, too well built as to be a herdsmen's shed and without any other obvious purpose. It may have been an advance work for special marksmen posted here in order

to make a control of the foot of the cliffs by the defenders impossible. For only a few steps further sappers were cutting out mine-tunnels, somewhat to the west of that northernmost bastion, so that they were just outside the range of the cannons of the already mentioned bastion further to the east. In the night of the 13th April the mine was blown up, covering the hill slope with gigantic basalt blocks still to be seen. The Mughals stormed the fortifications apparently with the help of ladders. For the wall proper, lying some yards further to the back, had not been damaged at all, so that the terror caused by the gigantic explosion alone seems to have induced the defenders to leave their posts for some time. When after the first shock they returned, the Mughals must already have got a foothold on the bastion, and drove them back to another lower enclosure. This was the section of the exterior defence line to the east which connects the north bastion with the lower fort and is separated from the first by a special wall. The next day Diler Khān tried to escalate the second line, actually the centre of Vajragadh, whereupon the garrison surrendered. The second defence wall has at some time been completely rebuilt at this place, and also the present wall is considerably damaged, but it is not quite clear whether these are vestiges of the siege of 1665. So much, however, is certain that on the rather narrow ground rising to the second, not very high wall a terrible fight must have gone on between the 13th and 14th April.

I cannot go here into less important details of the siege on which the archaeological evidence does not throw any new light: the endeavours of Shivāji to raise the siege, the reinforcements and provisions slipping in through the jungle to the Khirki Gate, the trenches of Diler Khān under the Kandkada Burj, the sallies of the besieged from the Binī and Khirki Gates, etc. With the fall of Vajragadh the back of the troops entrenched on the Bhaīrav Khind had become free so that from the hill overlooking the Lower Fort the then usual war machinery could be advanced against the two "White Towers". On the northern slope of this hill there are vestiges of a ramp which may possibly have been used for the moving platforms advanced against the walls, after the towers had been demolished by the guns placed on the hill top. At the end of May the situation became desperate for the

Marāthas, and on the 2nd June a truce was concluded preparing for the first treaty of Purandhar (11th June). Shivaji ceded not only Purandhar, but also twenty-two other forts, and delivered himself into the hands of the Mughals, on the promise of safe conduct given by Mahārāja Jai Singh.

And yet the strongest defences of Purandhar, the Upper Fort, had never been threatened at all by the Mughals. Why had the Marāthas been unable to retire into this impregnable citadelle and to continue their brave resistance? No doubt, the Marāthas must have had great losses which were to be felt the more as they had fought with only 2000 soldiers against an army of 20,000 and as new heavy guns were expected in the Mughal camp. But this cannot have been decisive. For the inaccessible heights of the Upper Fort could have been held even with a small force. The real reason was that Purandhar had neither sufficient water nor accomodation. When the place was surrounded, seven thousand persons, including women and children, left the Machi. But at present Purandhar has water only for ca. 500 people, although the tanks of both upper forts and of the lower fort are used, although many tanks have since been enlarged, and although many tube-wells have been added. Even with the utmost privation there could not be sufficient water for 7000-8000 (before the losses) people, and in the first days of June the tanks must simply have been dry. It might, however, be argued that at the sacrifice of many lives killed by thirst the garrison might have been able to hold out until the monsoon which might have been expected within one to three weeks. Yet, as we have already mentioned, since the siege of 1627 the upper fort had been completely abandoned. Where to house a garrison and the survivors of their families on a high plateau without houses in the torrential monsoon rains, and where to keep the provisions dry against rotting? Without the rains the murderous thirst, and with the break of the rains disease and starvation, these were the expectations before the besieged. They had to surrender, and even the last days between truce and peace must have been terrible. This would not have been unavoidable if then the Marāthas had taken the necessary precautions in time, as later on did the Peshwās, by constructing a number of granaries, etc. in the upper fort. But however daring and fine fort climbers Shivaji's men had been, they had at that time still little experience in the arts of fortification and siege technique.

THE AUTHORSHIP OF THE SIDDHĀNTA- MUKTĀVALI-PRAKĀŚA AND THE UPPER LIMIT FOR THE DATE OF GANGĀRĀMA JAḌIN

G. V. Devasthali

A reference to the Cat. Catal. of Aufrecht¹ shows Mahādeva and Bālakṛṣṇa as the joint authors of the commentary called Prakāśa on the Nyāya-siddhānta-muktāvali (NSM) of Viśvanātha Nyāyapañcinana. Looking to the introductory² and the concluding³ stanzas of the commentary itself, however, we find that though the idea of joint authorship is corroborated in them yet the names of the authors as given in them are different from those noted by Aufrecht. The introductory stanza clearly gives Mahādeva, the son of Bālakṛṣṇa, as the author of the commentary. The first of the two concluding stanzas equally clearly states that the work directed or started by his father was brought out or completed by Dinakara. Thus the authors of the commentary would appear to be not Mahādeva Bhaṭṭa Dinakara and his father Bālakṛṣṇa as stated by Aufrecht, but rather Mahādeva and his son Dinakara. It would, therefore, not be right to speak of Mahādeva Bhaṭṭa Dinakara as one name as is being done till today. This idea about the authorship of the Prakāśa also seems to find corroboration in the colophon at the end of the work which in the printed edition⁴ of that commentary reads :

1. Cf. p. 436 b where Aufrecht writes : ' महादेव भट्ट दिनकर ; son of Bālakṛṣṇa, pupil of Nīlakaṇṭha : Nyāyasiddhāntamuktāvaliprakāśa or Dinakari, written jointly with his father '. Also cf. p. 460 b where the entry is ' Dinakari ' by Bālakṛṣṇa and his son Mahādeva Dinakara.

2. त्वमोपादनुभं प्रणम्य स्तितं श्रीबालकृष्णाश्रितम्
साराज्ञानकुलाम्बुधौ विधुमिव श्रीगौराश्याम्बुजान् ।
ज्ञात्वा शेषमर्तं स्तितेन वक्ष्या सिद्धान्तमुक्तान्वली
गुडापीस्तुते यक्षमर्ति महादेवः परेषां मुदे ॥

3. मामु प्रणम्य परिभाष्य च शास्त्रारं मुक्तावलीश्रितम् एव विदुषदिष्टः ।
सहस्रविमिर्दिनकरोऽहं करेण श्रीदेव्यं गीतः प्रकाशपदयो मुनिषां मुदेऽस्तु ॥

4. A valuable edition of this commentary together with the Rāmamūlī thereon upto the end of the śābda section is edited in the Sri Bālamoneraṇṇī Series under No. 6. This edition also includes two more commentaries

इति श्रीभारद्वाजकुलाम्बुधिर्गुणचन्द्र बालकृष्णभट्टात्मज महादेशभट्टतन्त्र-
श्रीमद्विनोदभट्टविरचिते न्यायसिद्धान्तमुक्तावलीप्रकाशे गुणविरचणम् ॥ समाप्त-
श्राव्यं ग्रन्थः ॥

From the colophon it is quite clear that the author of the *Prakāśa* is Dinakara, the son of Mahādeva, the son of Bālakṛṣṇa of the Bhāradvāja family. But since such a colophon is not found in all MSS., no very definite conclusion can be drawn from it unless it finds some other piece of corroborating evidence. This I propose to set forth in the following lines.

Gaṅgārāma Jadhū has written a sort of gloss¹ on this *Prakāśa* wherein he quotes lines after lines from the *Prakāśa* mentioning at the same time the name of the author who is responsible for them. In this fashion he has quoted the *Prakāśa* at least fifteen times and curiously enough in about nine of these he gives the name of Mahādeva as the author, while in the rest he ascribes the texts quoted not to Bālakṛṣṇa as we might expect, but to Dinakara. Gaṅgārāma, as I have shown else where,² is the son of the daughter of Dinakara and was in his early career a ward and pupil of this illustrious grand-father of his. Gaṅgārāma has also stated it in no ambiguous terms that Dinakara, his maternal grand-father, was the author of the *Prakāśa* on the NSM.³ Taking into consideration this relation of Gaṅgārāma with Dinakara we cannot but accept his statements in this matter as more authentic than any thing else.

on the NSM., the *Prabhā* and the *Mañjūśū*. It also contains a gloss on the *Prakāśa*, called *Gaṅgārāmajāliyam*. There is another good edition of the *Prakāśa* together with the *Rāmānujīyam* upto the end of the *upamāna* section only, published by NSP, Bombay, 1916.

1. It is published in the *Śri Bālakṛṣṇasamāhāra* Series, No. 6, cf. note 4 above.

2. cf. *Bombay University Journal*, Vol. XI (New Series), Part 2, pp. 84 ff.

3. Commenting on the expression *मुक्तावलीप्रकाशः* occurring in the introductory stanza of his own *तर्कामृतचक्र* we write: *मुक्तावलीप्रकाशः तन्नामकारुण्यभातामहम्भात्*. This *भातामह* is none else than *दिनकर* cf. *महाराष्ट्र*'s own remark in the same work: *दिनकरोऽयमन्नातामहोऽयं कर्ता* etc. *Bhavadakar*, Report 1882-83, p. 213.

In this gloss Gaṅgārāma ascribes some quotations to Mahādeva by appending to them इत्युक्तं महादेवेन¹ or इति महादेवः,² but the rest are all ascribed to Dinakara with the remarks इति दिनकरः,³ or इत्युक्तं दिनकरेण⁴ or इति इयिने दिनकरेण⁵ or इति दिनकर-प्रमथः.⁶ Tracing all these quotations in the Prakāśa we notice one peculiar circumstance that almost all the quotations ascribed to Dinakara are from the portion after the section dealing with the pratyakṣa pramāṇa, while those ascribed to Mahādeva are without a single exception from the pratyakṣa section only.

1. cf. वस्तुतस्तु स्वाधिकरणावतिस्वभिसंज्ञानत्वमेकत्वमित्युक्तं महादेवेन (p. 857); सधूरश्च परस्परालम्बनाभावात्तानाधिकरणनौर्धर्मयौरेकत्र गुणावेव इत्युक्तं महादेवेन (p. 857); दुःखवद्वृत्त्यात्मानात्मवृत्तिभिरुद्दिष्टासमानाधिकरणत्वस्वरूपमेकत्वं भवति इति वक्तुं न शक्यते इत्यरे ज्ञानज्ञायाकारिऽक्षोऽक्षकत्वस्य भावसम्भवादिषुक्तं महादेवेन (p. 857); अनेकत्वमेकमित्युक्तमित्युक्तं महादेवेन (p. 858); नित्यद्वयवृत्तिरिति स्वरूपकथनं न तु उल्लेखप्रसिद्धे प्रयोगकताभावादिषुक्तं महादेवेन (p. 858); स्वमितिलिङ्गजन्य-स्वावेष्टेष्यकत्वसमानाजालीयभेदादनुमित्याविषयत्वमिति विशेषणान् परिष्कृतं महादेवेन (p. 358); गन्धसमानाधिकरणद्वयत्वव्याप्यजातिमत्त्वं पृथिवीलक्षणं अथ पृथिवीजलान्यतस्तत्त्वमाद्याल्लिङ्गाभिव्यापारणाव जातिपदमित्युक्तं महादेवेन (p. 862).

2. सादृश्ये बहुभोजनान्तर्भूतं सामान्यैश्वर्यवृत्तिरिति सति सामान्यवृत्तित्वाद् व्यतिरेकित्वे रतीति विशेषणान् प्रमेयत्वादी व्यभिचारः इति महादेवः । p. 859.

3. स्मरणात्मकपरमेशे व्याप्तिज्ञानस्य व्यभिचार इत्यपि न तत्रापि येस्कारसम्बन्धेन पूर्वं व्याप्तिज्ञानस्य सत्त्वादिति दिनकरः p. 865; मनु वैशिष्ट्यव्यासजप्रवृत्तिभ्यो नवनिष्ठमनियोगिताकत्वेनाभावविशेषणत्वात् साध्यादिरित्यत आह गुणवानिति दिनकरः p. 865; वस्तुतस्तु एकधर्मोपनिष्ठविशेषकत्वनिवेशे भिन्नरूपेण एकधर्मतावच्छेदकज्ञानस्य संशयत्वापत्तिः एकधर्मावनिष्ठविशेषकतावच्छेदकज्ञानकत्वनिवेशे निरवनिष्ठविशेषकतावच्छेदकज्ञानशयसम्बन्धः विभिन्नरूपेण एकधर्मावच्छेदकतावच्छेदकज्ञानस्य संशयत्वमसङ्गाच्चैति दिनकरः p. 878. Also see p. 873.

4. प्रमेयत्वविशिष्टव्याधिकारादावतिव्याप्तिशरणाय प्रकृतानुमितिप्रतिबन्धकतावच्छेदकधर्मान्तराश्रयित्वेनानुमितिप्रतिबन्धकतावच्छेदकविषयतावच्छेदकधर्मो विशेषणाव इति अनुमितिविरोधितावच्छेदकधर्मो विशेषणाय इत्युक्तं दिनकरेण p. 866; एतत्तत्त्वमभिप्रेत्योक्तं परस्परजनानुसन्धेय इति दिनकरेण p. 873.

5. तत्रान्न अनुमितितत्त्वकरण्यतरप्रतिबन्धकत्वं अन्तरनिष्ठप्रतिबाध्यतानिरूपितत्ववर्धितं यदि तदा पक्षतो बहिमान् घृसादिस्वादौ पक्षभावविशिष्टहरस्व दीपताः प्रसङ्गः इति इयिने दिनकरेण p. 866.

6. गुणवदवृत्तित्वं च सामवायसत्त्वान्यतरसम्बन्धेन । समवायेन गुणवदवृत्तित्वा-निधाने तादृशस्य इत्यतः प्रसारकप्रमाविशेष्यत्वस्य इत्येव सत्त्वादित्युक्तिः । अथ तेनैव तादृशं वाच्यं तदा सामान्यादावव्याप्तिरिति परास्त्वमिति दिनकरप्रमथः fol. 859.

This again is a circumstance which leads one to surmise that Mahādeva wrote the commentary upto the end of pratyakṣa in collaboration with (his son) Dinakara, who alone is responsible for all that follows.¹

That Mahādeva Bhāradvāja is the author of the Prakāśa is confirmed by his son Divākara in his Dānabīravalīprakāśa.² He also mentions him as being a tārkaika.³ But another important thing that this Divākara mentions about himself is that he is the son of the daughter of Nīlakaṣṭha, the famous author of the Mayūkhya.⁴

Equally certain it is that Dinakara the maternal grandfather of Gaṅgārāma is the joint author of the Prakāśa together with his father Mahādeva as we know it from the opening and the concluding stanzas of the Prakāśa itself, from the colophon at the end of the work and also from the quotations given by Gaṅgārāma in his gloss on the same.

In the face of these facts we can't but conclude that the Prakāśa was begun by Mahādeva Bhāradvāja and left to be

14. But the colophons in both the printed editions of the Prakāśa ascribe the work to Mahādeva alone upto the end of the उपमानखण्ड. Read e. g. "इति श्रीभारद्वाजकुलाम्बुधिपुत्रस्य महाकृष्णभट्टात्मजमहादेश्वरिरचिते सुष्कावलीप्रकाशे उपमानखण्डे समाप्तम्".

15. Read: इति श्रीसुष्कावलीप्रकाशकारभारद्वाजमहादेवसुरिसूनुतलविद्या-
निधानश्रीदिवाकरविरचिते धर्मशास्त्रमुपनिर्णय दानहीरावस्य चोपकाशे (१) दानोपयोगी
(२, ३) निर्णयः ॥ Quoted at I. O., No. 1708.

16. Read: भारद्वाजकुले भुक्तिस्मृतिपटुः श्रीसूर्यभक्तस्तथा ।
श्रीभामाराधनस्तपरोद्धति च महादेवोद्भवचारिकः ।
तत्पुत्रेण दिवाकरेण रचिते श्रीपुस्तकालंकारा-
दक्षे भट्टमतानुसारिणि परं वदुः समाप्तिं गतः ॥१॥
(Cf. I. O., No. 1095).

17. Read: श्रीरामेश्वरसुरिसूनुभक्तभारद्वाजस्यो भट्टान्
यनाकर्तृविशुक्तैः सुविधिना विन्येश्वरस्थापना ।
तत्पुत्रो विमुधाक्षिः किरितले श्रीशङ्करात्मसुतो
जीवेन्द्रारिपुरेष्ठितामलमतिः श्रीनीलकण्ठमिश्रः ॥
तत्पुत्रैस्तमसो दिवाकरकृती शास्त्रेण्यचोती पितुर्
सामांस्तानयकोविदः पुरभिदः शैलाधिवामी सुधाः ।
सहिताविन्यादिस्वरूपगणप्रामाभिरामान् गुरुन्
देवं श्रीगणेशं प्रणम्य तनुते श्रीदानहीरावलिम् ॥
(Cf. I. O., No. 1708).

completed by Dinakara who would appear to be his son. But nothing very definite is known about this latter except what his daughter's son Gaṅgārāma has told us in his works. There is ambiguity particularly as regards his relation to Mahādeva on the one hand and to Divākara on the other.

Divākara, the son of this famous author of the Prakāśa, Mahādeva, has a large number of works to his credit and in almost each one of them he states his pedigree and in some he also traces his relation to Nilakaṇṭha the famous author of the Mayūkhana.¹ He has also stated in one place that his father Mahādeva is the author of the Prakāśa on the NSM. But nowhere does he state that his father was also known as Dinakara. The idea of taking Mahādeva Bhaṭṭa Dinakara as one name is thus absolutely baseless particularly in view of the evidence supplied by Gaṅgārāma by quoting from the Prakāśa under two distinct names Mahādeva and Dinakara.

But if Dinakara is not identical with Mahādeva what is his relation to the latter? For an answer to this question we have again to depend on the first of the two concluding stanzas of the Prakāśa which in the printed edition and also in several MSS. runs as follows :

भामुं प्रवक्ष्य परिभाष्य च शास्त्रसार्थं मुक्तावलीकरणेन एव पितृप्रदिष्टः ।

सङ्गृहितमिदं निष्कर्षेण करेण सोऽयं नीतः प्रकाशपदवीं सुविधां मुदेऽस्तु ॥

From the expression 'pitr-pradiṣṭah' Dinakara would appear to be the son of Mahādeva. But in that case are we to suppose that he is the brother of Divākara? It appears rather strange that Divākara nowhere mentions the name of this brother of his. Nor can we accept that Divākara and Dinakara are two names of one and the same person. For Divākara's son Vaidyanātha never calls his father by any other name but Divākara. Thus there is no definite evidence to suppose that Dinakara and Divākara are names belonging to one and the same person. A third possibility is suggested by the different reading which is found noted by Eggeling at L. O., no. 2116 where 'pitr-pradiṣṭah' is replaced by 'pitr-vya-diṣṭah'. This reading would make

1. Cf. Particularly the introductory stanza of his दण्ढोदायवलिप्रकाश and the concluding stanza and the colophon of his कृत्तरत्नाकरादर्श.

Dinakara not the son but nephew of Mahādeva. Dr. Eggeling in a footnote rejects this reading with the remark : 'The correct reading is *pitṛ-pradīstaḥ* as in no. 580 of the Oxford Catalogue, and in no. 868 and no. 1821 of Rāj. Mitra's Notices'. But the curious silence of Divākara about Dinakara even while describing himself as the son of the author of the *Prakāśa* on the NSM. seems rather to militate the idea of their being brothers, so that the reading at E. O., no. 2116 would seem to be better as supplying the relationship of Dinakara to both Mahādeva as well as Divākara. Was he a nephew of the former and only a cousin of the latter?¹ And was it perhaps on account of the relation being distant that Divākara kept silent about him? But whatever view is held regarding the relationship between Dinakara on the one hand and Mahādeva and Divākara on the other, it is now certain that Mahādeva and Dinakara are not only two different names but also signify two different persons; and that Dinakara and Divākara belong to the same generation and are either brothers or cousins to one another. It is also certain that the joint authors of the *Prakāśa* are Mahādeva and Dinakara, the authorship of the former being declared by his son Divākara² and that of the latter being declared by his daughter's son Gaṅgārāma.³

Such a conclusion regarding the authorship of the *Prakāśa* and consequently regarding the relationship of Mahādeva, Divākara, and Dinakara with one another is bound to affect the conclusions regarding the date of Gaṅgārāma Jadhā arrived at by me else where,⁴ which are based on the assumption that Dinakara is the son-in-law of the famous author of the *Mayākhya*. But from the discussion above we have now to correct our current notion and accept that Mahādeva (and not Dinakara) is the son-in-law of Nilakaṇṭha. This means that Nilakaṇṭha is, not the great-grand-father, but the great-great-grand-father of

1. But this is directly contradicted by the colophon at the end of the work quoted above. For according to it दिनेकर is clearly महादेवभक्तनुज.

2. See note 13 above.

3. See note 7 above.

4. In an article on गङ्गाधर जेधिन published in the *Umsbay University Journal*, Vol. XI (New Series), Part 2, pp. 84-89 I had fixed 1690-1730 as the period of his literary activity.

Gaṅgārāma; and that Divākara is not his maternal uncle, but either the brother or the cousin of his maternal grand-father. He is removed from them, therefore, by one generation more and consequently the uppermost limit for his date must be pushed forward by about 25 years. The literary career of Gaṅgārāma will have, therefore, to be placed between the years 1715 and 1750 approximately.

The results of the above discussion may now be stated as follows:—i. The idea of the joint authorship of the Prakāśa, a commentary on the NSM, is right.

ii. But the authors are not Mahādeva Bhāṭṭa Dinakara and his father Hālkr̥ṣṇa as is stated by Aufrecht.

iii. The names of its authors are Mahādeva and Dinakara.

iv. This Dinakara is very probably a son of Mahādeva, though according to the reading in one of the concluding stanzas noted at l. O., no. 2116 he would seem to be his nephew.

v. Gaṅgārāma Jaḍin is the great-great-grand-son of Nīlakaṇṭha, the author of the *Mayūkhya*; and the son of the daughter of Dinakara who is very probably a brother, (or perhaps only a cousin) of Divākara, the famous author of the *Dharmaśāstra-sūdhānidhi* and a host of other works.

vi. The *terminus ad quem* of Gaṅgārāma's literary career should be placed about the year 1715 A.D.

ANEKĀRTHANĀMAMĀLĀ (in Hindi)

Vinayasāgara (Sam 1702 = A. D. 1646)

M. M. Paskat

The compilation of lexicons either according to the homonyms or the synonyms is a special feature of the Sanskrit literature. Authors like Amara, Hemacandra, Medinī and others wrote special works arranging the words therein according to certain plan and grouping them under certain divisions. The Prakrit language, on the other hand, does not seem to abound so much in the lexicographical literature as the Sanskrit language. No doubt, there are a few lexicons in Prakrit like the Deśināmamālā of Hemacandra, the Pāyalsacchināmamālā of Dhanapāla and so on ; but such cases are, on the whole, very rare. Similar is the case with some of the Indian vernaculars like Hindi, Gujarati, Marathi and others. It is only occasionally that we find references to lexicons in any of these languages.

The present lexicon¹ is one of the few of its kind in Indian vernaculars. It is written in Hindi and contains 169 verses. It is a metrical composition written in the *dohā* metre and is divided into three divisions called the *Adhikāra*. The words have no systematic arrangement and hence reference to them becomes difficult.

The author of the work is Vinayasāgaropādhyāya² who belonged to the Aṅgalagaccha line of the Jain priests. He was a pupil of Kalyāṇasāgara who belonged to the same line³ and who composed, for his pupil Vinayasāgara, a lexicon called the *Mītralīṅgakośa*,⁴ probably dealing with genders only.

Besides the Anekārthanāmamālā two other works are ascribed to our author. These are : (1) Bhojavivākaraṇa and (2) Vṛddha-cintāmaṇi. The former was composed by the author for Bhoja,⁵ son of Dhāramalla I of Kaccha. As Bhoja ruled from A.D. 1631

1. A copy of this work exists in the Govt. Mus. Library at the B. O. R. Institute, Poona. It is MS. No. 1576 of 1891-95.

2. Cf. the colophon :—इति श्रीविनयसागरोपाध्यायविरचितस्यायं दूतव्य
दोहाकाव्यनाममालायां तृतीयाधिकारः संपूर्णः ॥ fol. 128.

3. Cf. धर्मवाटिकल्लान्तुर अञ्जलगण सिधवार । विनयसागर इत्येवमेनेकार्थ
अधिकारः fol. 128.

4. M. D. Desai : *His. of Jain Literature* (in Gujarati), 1903, p. 486.

5. Cf. अनिरामहल्लमनमोवतुष्ये । विरच्यते व्याकरणं सुवर्चः ॥ *Weber's Cat.*, of Mus. Berlin, Vol. II, No. 1636, p. 204. This Bhoja has been wrongly confounded, by the late Rajendralal Mitra, with Bhoja of Dandā (Vide *Bikener Mus. Cat.*, No. 52, 7 p. 268.

to 1645¹ it is evident that Vinayasāgara must have composed his grammar during this period. This grammar is in metrical form and follows the usual topical arrangement. The latter work viz. the Vyddhacintāmapī is a metrical exposition of the Śārasvata sūtras.

Vinayasāgara records the date of composition of the Anēkārthanāmamālā in the concluding portion of the work. The date recorded is, Thursday, the bright fort-night of the month Kārttika of Śarvāt, 1702.² This date corresponds to Thursday, the 12th Nov. 1646.³ It seems, therefore, that the present work was composed after the death of Bhōja who was the patron of our author.

The following is an alphabetical list of the words, the different meanings of which are given by the author :—

अंक 7 ^b	कुंद 9 ^b	कुंतल 3 ^b	चन 4 ^a , 6 ^b
अंतर 3 ^a	कुंथल 3 ^a	कुंता 9 ^b	चंदन 12 ^a
अंबर 11 ^b	ककुंद 7 ^b	कुंवर 12 ^a	चंद 12 ^a
अक्ष 7 ^b	कंदेय 5 ^b	कुतव 2 ^a	चक्र 11 ^b
अथ 11 ^a	कपद 7 ^b	कुल 8 ^a	चक्र 5 ^a
अद्रि 11 ^b	कमर 12 ^b	कुशल 7 ^a	चित्र 5 ^a
अभिरुचा 4 ^b	कर 9 ^b	कैनु 8 ^a	जाया 12 ^a
अमृत 9 ^a	करद 9 ^a	कैलेयक 8 ^a	जाति 5 ^b
अय 9 ^a	करण 5 ^b	कैर्वा 10 ^b	जिन 12 ^b
अर्जुन 3 ^a	करवीर 10 ^b	कोल 11 ^b	जिह्म 11 ^b
अवि 7 ^a	करि 12 ^a	कोष 10 ^a	मेघ 3 ^b
अद्रि 4 ^a	कलि 12 ^a	कोसक 12 ^a	तरस 9 ^b
आति(?) 8 ^b	कल्प 4 ^b , 7 ^a	क्रिति 11 ^b	तल 4 ^b
आलसा 7 ^a	कस्मल 8 ^a	क्षुद्रा 2 ^a	तिलक 5 ^b
इन्द्र 4 ^a	कोद 3 ^b	क्षेव 7 ^a	तुरायण 10 ^a
ईला 11 ^b	कोलार 6 ^a	खर 5 ^a	तुर्यनाद 7 ^b
उघ 11 ^b	काय 11 ^a	खजूर 6 ^a	तुषार 9 ^b
उल्लङ्घ 12 ^a	काष्ठा 4 ^b	खल 8 ^b	तुष्ठा 11 ^a
उपगच्छ 7 ^b	कोनाया 8 ^a	गंधर्व 5 ^b	ज्यैष्ठक 8 ^a
वह् 11 ^b	कीर 12 ^a	गो 2 ^b	दया 12 ^a
कोठ 11 ^b	कीलाज 2 ^b	गीत 4 ^a	दर 11 ^a
कंकरेहु 9 ^a	कुंजर 8 ^a	गीरी 1 ^b	दक्ष 8 ^b

1. *Bom. Gazetteer*, Vol. V, p. 137.

2. Cf. *सधसहितोडो(?)वेर कार्तिकमासविधान । पूलमदिन मुक्तासरे पूरण एहि प्रधान ॥* V. 169, fol. 129.

3. S. Pillai : *Indian Ephemeris*, Vol. VI, p. 95.

दावाद् 7 ^b	पुण्य 8 ^b	साक्ष्य 8 ^b	साम्बन्ध 9 ^b
दाव 11 ^b	पुरहुत 8 ^b	सिद्धुरा 9 ^b	सरद् 7 ^b
हुंहुभि 10 ^a	पुष्कर 2 ^b	मित्र 11 ^a	साली 4 ^a
दैव 2 ^b	पुष्प 3 ^a	सृष्टु 8 ^b	सम्प 10 ^b
दीप 7 ^a	पूरा 8 ^a	माँचा 6 ^b	सा(सा)यक 12 ^a
द्वप 12 ^a	पूर 12 ^a	रंभा 6 ^b	साल 11 ^a
द्रोण 5 ^a	प्रकीट 7 ^b	रजनी 9 ^b	साला 8 ^b
द्विभिद् 9 ^b	प्रमिता 8 ^b	राजा 11 ^a	सिफा 3 ^b
घन्त्र 7 ^b	प्रत्यय 7 ^a	राडा(डा) 8 ^b	शिवा 1 ^b
धरा 9 ^b	प्रद्व 12 ^a	राम 4 ^b	शुका 4 ^b
धक 6 ^b	प्रवाल 4 ^b	रीडा 8 ^a	शुचि 6 ^b
धातु 3 ^b , 5 ^a	प्रहि 11 ^b	रुधिर 10 ^a	शोभा 6 ^a
धान 7 ^a	पण्या 5 ^b	रोहित 5 ^a	श्यामा 6 ^a
धावन 10 ^a	वन 11 ^b	गलास 3 ^a	अम 11 ^b
धिण्य 6 ^b	बल 5 ^a	लांगस 12 ^a	पट 11 ^b
धीर 12 ^a	बलि 3 ^a	वेरा 11 ^a	संथा 11 ^a
धुनि 7 ^a	बहि 12 ^a	वज्र 12 ^a	संवर 7 ^a
धेनु 4 ^a	बाल 6 ^a	वधू 7 ^b	सनी 7 ^b
ध्वंश 11 ^b	बालक 6 ^a	वर्ग 3 ^a	सत्र 4 ^b
नेदन 10 ^a	धा(वा)ड 2 ^a	वर्द्धन 8 ^a	समर 12 ^a
नग 11 ^b	धीर 12 ^a	वर्धनी 10 ^a	सांरा 5 ^b
नाड 11 ^b	धीर्य 9 ^b	वाज 9 ^a	मिथु 11 ^a
निदाघ 8 ^a	भग 2 ^b	वाडव 11 ^a	सोता 4 ^a
निल्लूश(?) 11 ^b	भयक 10 ^b	वारणी 9 ^b	मुवा. 3 ^b
नृसंस 7 ^b	भानु 11 ^b	वारी 1 ^b	मुक्ता 9 ^b
नेत्र	नाथ 2 ^a	विग्रह 7 ^b	सूत 10 ^b
पक्ष 7 ^a	भुवन 11 ^a	विमान 7 ^b	सुद 10 ^b
पत्र 10 ^a	भूत 5 ^b	विपन 10 ^a	सूर 12 ^a
पय 11 ^a	भूरि 10 ^b	विष 9 ^b	सैमंथ 9 ^b
परायण 10 ^a	भृंग 11 ^b	वीर 12 ^b	सांफ (?) 11 ^a
परिघ 9 ^a	भुण 3 ^b	वृच 11 ^a	स्वदन 10 ^a
पल 2 ^b , 8 ^b	मंडल 3 ^a	वृष 4 ^a	सा 7 ^a
पलास 4 ^b	मघा 9 ^b	वृषाकपी 11 ^a	हंस 2 ^b
पात्र 10 ^a	मधु 2 ^a	वेला 3 ^b	हरिण 9 ^a
पिता 6 ^a	मनिक 9 ^a	व्याल 4 ^a , 6 ^b	हरि 2 ^a
पिप्पल 10 ^b	मन्थ(न्थु?) 9 ^a	वज्र 9 ^b	हार 2 ^a
पल्ल 12 ^a	मात्र 7 ^a	शंपा 9 ^a	हाव 11 ^b
पुडरीक 5 ^b	मानस 10 ^a	शव् 7 ^b	हेनु 12 ^a

SUMANOTTARĀ

Vasudeva S. Agrawala

In a Vārttika on Pāṇini's Sūtra अविहृत्य कृते ग्रन्थे (IV. 3. 87) it is taught that the book-denoting suffix is dropped when the book named is an *Ākhyāyikā* or Romance :—

(वा०) अविहृत्य कृते ग्रन्थे लुवाख्यायिकाम्यो बहुलम् ।

भाष्य—अविहृत्य कृते ग्रन्थ इत्यत्राख्यायिकाम्यो बहुलं लुग्वक्तव्यः । वासवदत्ता । सुमनोत्तरा । न च भवति भैरवर्षी

(Mahābhāṣya, Kielhorn's Edition II. p. 313.)

Patāñjali quotes *Vāsavadattā* and *Sumanottarā* as examples of romance works in which the suffix is dropped, and *Rhāmāratī* as an instance where the suffix is retained.

We are familiar with the legend of *Vāsavadattā*, daughter of the king of Avanti and the celebrated wife of Vatsarāja Udayana. That an independent work based on this story existed in the time of Patāñjali we can affirm with some definiteness. For in illustrating another Vārttika quoted on Pāṇini IV. 2. 60 in which a reference is made to students devoted to the study of *Ākhyāyikā* works, Patāñjali cites the names of those who were engaged in the study of *Vāsavadattā* and also of *Sumanottarā* :—

(भाष्य वार्तिक)—आख्यानाख्यायिकेतिहासपुराणेभ्यश्च लुग्वक्तव्यः । अख्यायिका । वासवदत्तिका । सुमनोत्तरिका ।

These romance-masters were known to their contemporaries as वासवदत्तिक and सुमनोत्तरिक respectively. Kaiyaṭa explains वासवदत्तिक as follows :—

वासवदत्तामधिकृत्य कृताख्यायिका । अविहृत्य कृते ग्रन्थ इत्यत्रार्थे बहुलम् । तस्य लुवाख्यायिकाम्यो बहुलमिति लुप् । ततोऽनेन ङक् ।

The *ṅak* suffix is added in the sense of लङ्घीते लङ्, i.e. to denote those who were either students or adepts in a particular lore.

On the analogy of Kaiyaṭa's exposition we may say that सुमनोत्तरा was the name given to an आख्यायिका work which dealt with the story of सुमनोत्तरा.

The name सुमनोत्तरा is not known to us from any other source, nor is it explained in any grammatical commentary.

We do not even know whether सुमनोत्तरा was a single name like चान्दवर्धना, or a compound word with the component parts सुमन and उत्तरा.

Fortunately the curtain is now raised for us on this mystery from the evidence in Buddhist literature. We gather from there that सुमनोत्तरा was a love-romance treating of the edifying episode of Sumana, the Setthi of Rājagṛha, and his pious wife Uttarā. She was the daughter of Sumana's servant Pugga who was also made a *dhaṇa-seṭṭhi* in consequence of his having feasted Sāriputta with a devout heart. I am indebted to Dr. Malalasekera's *Dictionary of Pāli Proper Names* for the information that the story is related in the *Aṅguttara Commentary* (I. 240. II.), the *Kimānavattu Commentary* (pp. 631 ff.; Vinaya III.) the *Dhammapada Commentary* (III. 3, 2, ff.) and the *Visuddhimagga* (pp. 380-1).

This very interesting story as related by Dr. Malalasekera is as follows :—

Sumana.—A *setthiputta* of Rājagṛha. Pugga (Puggasīla) was his servant, but later, Pugga, as the result of giving alms to Sāriputta became rich and Sumana married his daughter, Uttarā. Sumana was an unbeliever, and Uttarā wishing for leisure in which to practise her religion, obtained for him the services of the courtesan Sirimā, paying her with the money obtained from her father.¹

Pugga, Puggaka.—A Setthi of Rājagṛha,² father of Uttarā-Nandanātā. He had been a poor man and had worked for the setthi Sumana. One feast day, though his master offered him a holiday, he went to work in the field, because he was too poor to be able to enjoy himself. While he was in the field Sāriputta came to him, and Pugga gave him a toothstick and water. Pugga's wife, coming with her husband's food, met Sāriputta as he was coming away, and offered him the food she carried. She cooked fresh rice and took it to her husband, who was overjoyed to hear of her gift to Sāriputta. After the meal, he rested his head for a while on his wife's lap, and, on awaking, he found that the field he had ploughed had turned into gold. He reported the matter to the king, who sent carts to fetch the gold; but as soon as his men touched it, saying that it was

1. DhA. iii. 104, 102 f.

2. DhA. i. 385; iii. 104.

for the king, it turned again into earth. The gold was, therefore, gathered in Pugga's name, and the king conferred on him the rank of Bahudhanaseṭṭhi. He built a new house, and at the feast of inauguration, held a great almsgiving to the Buddha and the monks. When the Buddha thanked him, he and his wife and his daughter Uttarā became *Sotāpannās*.¹

It is this Pugga, described as *bhātaka*, that is mentioned in the Milindapañha² among the seven people whose acts of devotion brought reward in this very life.

Uttara Nandamāṭṭā.—According to the Aṅguttara Commentary,³ she was the daughter of Puggasiha (Puggaka) (q. v.) a servitor of Sumana-*seṭṭhi* of Rājagaha. Later, Puggasiha was made *dhana-seṭṭhi* because of the immense wealth he gained by virtue of a meal given to Sāriputta. He held an alms-giving for the Buddha and his monks for seven days. On the seventh day, at the end of the Buddha's sermon of thanksgiving, Puggasiha, his wife and daughter, all became *Sotāpanna*.

When Sumana-*seṭṭhi* asked for Uttarā's hand for his son his request was refused because Sumana's family did not belong to the Buddha's faith. Pugga sent word to Sumana that Uttarā was the Buddha's disciple and daily offered flowers to the Buddha, costing a *kahāpapa*. Later, however, when Sumana promised that Uttarā should be given flowers worth two *kahāpapas*, Pugga agreed and Uttarā was married. After several successful attempts to obtain her husband's permission to keep the fast, as she had done in her parents' house, she got from her father fifteen thousand *kahāpapas* and with these she purchased the services of a prostitute named Sirimā, to look after her husband for a fortnight, and with his consent she entered on a fortnight's *uposatha*. On the last day of the fast, while Uttarā was busy preparing aims for the Buddha, her husband, walking along with Sirimā, saw her working hard and smiled, thinking what a fool she was not to enjoy her wealth. Uttarā, seeing him, smiled at the thought of his folly in not

1. MA. ii. 812; DhA. iii. 302 ff.; also Vy A. 62 ff. where Puggaka's wife is called Uttarā. In the Aṅguttara commentary (i. 240 ff.) the man's name is given as Puggasiha, of which Pugga is the shortened form.

2. pp. 115, 291; see also I A. ii. 912.

3. i. 240 ff.

making proper use of his wealth. Sirimā, thinking that husband and wife were smiling at each other, regardless of her presence, flew into a fury and, seizing a pot of boiling oil, threw it at Uttarā's head. But Uttarā was at that time full of compassion for Sirimā, and the oil, therefore, did not hurt her at all. Sirimā realising her grievous folly, begged forgiveness of Uttarā, who took her to the Buddha and related the story, asking that he should forgive her. The Buddha preached to Sirimā and she became a *Sotāpanna*.

The Vināyavattas Commentary¹ and the Dhammapada Commentary² give the above story with several variations in detail. According to these versions, at the end of the Buddha's sermon to Sirimā, Uttarā became a *Sakadāgāmi* and her husband and father-in-law *Sotāpannas*.

After death Uttarā was born in Tāvavimsa in a *vimāna*. Moggallāna saw her in one of his visits to Tāvavimsa and, having learnt her story, repeated it to the Buddha."

This beautiful story must have lent itself wonderfully well to be woven into an elaborate and masterly romance at the hands of skilful story-tellers. It possesses all those essential points in its contour which offer a grand and stirring view of human passions. Pugga, the simple hearted who rises from poverty to opulence by the smiles of fortune, Uttarā his daughter who enshrines in her person those cardinal virtues which we are wont to associate with the Bodhisattvas of the Jātakas, Sumana, the rich mayor of Rajagṛha who although an unbeliever behaves as a worldly husband, and the villainous Sirimā, are *dramatis personæ* fit for an ideal romance or *Akhyāyikā* work. It appears that in the time of Patañjali this prose work was quite well-known, for he refers not only to the book *Sumanottarā* by name but also to those who were specially versed in this story. It may be presumed that the services of Saumanottarika scholars were in demand by royal patrons or the *Samāja* assemblies.

1. Pp. 631 ff.; Vol. II f.

2. iii. 302 ff.; see also iii. 104.

THE RJULACHVI

N. A. Gore

(Continued from Vol. VII, Nos. 1 & 2)

प्रशिक्षितकवचन्यां प्रसूयलन्ती पतन्ती
प्रवलभयविहस्तां⁷² मृत्युवर्गैर्विरस्ताम् ।
⁷³मृत्युमतिरनुपाधि प्राप्य यो मंशु दत्त्वा
सुगपतिनलिमस्यै मृत्युये मामुदस्थान⁷⁴ ॥ १६३ ॥

इत्युक्त्वा विरतां बालमावभाषे लवङ्गिका ।
मैत्र्याऽधुना स्मृतः श्रीमान् यकरन्दो ह्यसाविति ॥ १६४ ॥

प्रियाभिधानश्रवणासृतेन
प्रमोदमानां पुलकाचिताङ्गिम् ।
परामृशन्ती परिहृत्स्पूर्वं
लवङ्गिका तां ललितं ललाप ॥ १६५ ॥

वर्यं तथा नाम यथाश्च किं यदा-
न्यये⁷⁵ त्वकस्माद्विकलः कथान्तरे ।
कदम्बगोलाकृतिभाशिवः कथं
विशुद्धमुग्धः कुलकन्यकाजनः ॥ १६६ ॥

अनुप्रविष्टा किल बुद्धरक्षिता
जगद् तां जर्जरितशर्पां शनैः ।
प्रकाशिताः स्मो वयमङ्गसाऽनया
प्ररूढविभ्रम्भकथाभिरास्महे ॥ १६७ ॥

72. "विहस्ताङ्ग्या", 73. "मृत्युमतिरनुपाधि". 74. "मुदस्थानम् ।
उदस्थानम् i.e. अन्तर्माश्रितस्थानम्, उदतिप्रपद स्थानम् । 75. "ममाधुना".
76. "न्यये".

प्रेरिता प्रियसख्येत्यं प्रेमप्रियमभ्यगर्भितम् ।

मकरन्दार्पितां तास्यो स्मरति स्वामवर्णयन् ॥ १६८ ॥

दयितावदनारविन्दवान्तं

मकरन्दो मकरन्दमालिहानः^{७७} ।

मधुकेहं श्वोन्मदिष्णुरुच्चै-

र्मधुरिष्णा न स वृत्तिमाससाद ॥ १६९ ॥

अथ तामुभे शपथपूर्वमूचतु-

यैदि दैवतस्तव समीपमेत्य सः ।

तरसा प्रहीष्यति करं स्मरातुरः

प्रतिपत्तिरत्र^{७८} तव का प्रकाशयताम् ॥ १७० ॥

निशम्य दीर्घमथ सा निभृतं जगद^{७९}

का वाऽहमस्य खलु तस्य कलेवरस्य ।

तेनैव रुढगुणगौरवमात्मदेहं

प्रत्यर्थं यस्मिन्पयोगमपि प्रतीष्टम् ॥ १७१ ॥

इति तद्वचनं निशम्य मुदा

परिरम्य तनन्दतुरिन्दुमुखीम् ।

स्मर वाचमिमामिति नीतिपरे

दृढतामपि निन्यतुरुत्तमुभे ॥ १७२ ॥

तां चिरायितमिति प्रलपन्तीं

जापितः किमपि नादितवोचः ।

न्यस्य दूरमवकुण्डलमाराद्

अग्रतीन् करतले मकरन्दः ॥ १७३ ॥

मालर्तामनभिबीक्ष्य मानिनी

माधवीव मलयानिलाहता ।

साध्वसेन तरलप्रपावशा-

न्मन्दहासकुसुमेऽवधीकृतम् ॥ १७४ ॥

७७. "मालिहानम्,

७८. "रम्यं,

७९. जगाम,

गुरुजनपरिशङ्कातङ्कसङ्कोचिनी तां
वरगुणपरिणादान्वर्णयन्वी^{८०} वचोभिः ।

स्मर सखि गिरमुक्तामथ चेति वृद्धाणे
निजमनसि वयस्ये स्थापयामासतुस्ते ॥ १७५ ॥

उद्धातोत्सवसङ्कलाऽखिलजनाहुद्धान्तदीवारिकान्
पञ्चद्वारपथेन मन्दनगृहाभिर्गन्ध कान्तां हरन् ।

प्राग्निन्दोरुद्वान् तमोभरामिलकालेयधूपोत्तव्यां
वीथीं प्राप विलासिपौरमनिरागोष्ठीभिरामोदिताम् ॥ १७६ ॥

अविरलतरदीपव्यासितध्वान्तमारा^{८१}
दतिपटुपटहीधध्वानसंप्रतिताशम् ।

अनिश्रुतगति कन्यारत्नहर्तुः पुरस्ताद्
अनिलनिभमनीके रक्षिणामाविरासीत् ॥ १७७ ॥

मालतीवेषसंछन्ने हरन्तं मदयन्तिकां ।
विदित्वा मकरन्दं ते जजल्पुः पुररक्षिणः ॥ १७८ ॥

मैथिलीमिव पुलस्त्यनन्दनो
नन्दनस्य भगिनीं हरज्जसौ ।

नन्दयोरिव (?) नरेन्द्रमन्त्रिणोः
सेदधाति परमं पराभवम् ॥ १७९ ॥

असौ पटुर्मालतिवेषधारी^{८२}
प्रतारयन् नन्दनमार्धबुद्धिम्^{८३} ।

महात्मनो भूरिवसोः समक्ष-
महारयन् तामपि माधवेन ॥ १८० ॥

कथ्यतां कथ्यतामेव न्लयतां भिद्यतामिति ।
अभ्ययुञ्जत ते वीरं पञ्चास्यमिव कुञ्जराः ॥ १८१ ॥

80. परिजाहावर्ण^{८०}. 81. "जासिब". 82. Both the forms, मालत्वं and मालति are noted in the Dic. Here मालति is used for the usual मालती, obviously for the sake of metre. 83. "प्रतापय".

चरितं चरितुं प्रियस्य सख्युः

कलहंसः प्रहितोऽथ माधवेन ।

महिकाः परिगृह्य संकुलेऽरिमन्

सहसा माधवसन्निधिं निनाय ॥ १८२ ॥

मदयन्तिकां सहचरीद्वयान्वितां

पुरतो विलोक्य सहसैव मालती ।

अथ दिष्टिद्विवचसाऽधिनोत् प्रियं

वकुलावलीविहितपारितोषिका ॥ १८३ ॥

अथ निजसुहृदो निशम्य वृत्तं

प्रियतमया प्रणयान्निवार्यमाणः ।

सरससमभिभाज्य^{४४} तदसमीपं

न्यविशत दोर्वलधूतमार्गलोकः ॥ १८४ ॥

कलकलमुपकर्ण्य कर्णतोदं

किमिदमिति प्रतिहारमाशु पृष्ट्वा ।

तदुदितमकरन्दकूटवृत्तः

परिकुपितो बलमादिशन्नरेन्द्रः ॥ १८५ ॥

ततो विशदचन्द्रिकाभरपटीरपङ्काङ्कितां

समुन्मिषिततारकाकुसुमकोरकालंकृताम् ।

दिहञ्जुरिव^{४५} तदग्रे दिवमुपागतभ्रमरमाः

समृद्धन्तिजमण्डलः सपदि चन्द्रशालां नृपः ॥ १८६ ॥

ततः प्रवृत्ते तयोरतिभयङ्करः सङ्गरः

पुरीतैन्मुखनीन्द्रयोर्वदरिकाभिवाध्युपुषोः^{४६} ।

चिनुत्तविचित्रायुधस्रयविषण्णहम्मोद्भूतैः

समं बहुतर्रैर्बलैः समरकेलिकौतूहलैः ॥ १८७ ॥

४४. "समिभाज्य".

४५. दिहञ्जुरपिकं रत्नं.

४५A. पुररुक्त.

४६. "समिवाध्युपुषोः".

पद्मघातैः काञ्चित् कविचिददयर्वाहुहन्तैः
 प्रकोष्ठांशैः काञ्चित् कतिचन घनैरुपघटनैः ।
 असङ्गादान्छिन्नैः कतिचन तदीयैः प्रहरणैः
 भट्टमन्यान् सैत्त्वान् भयतरलयां गिन्यतुरुमी ॥ १८८ ॥
 प्रहरणममुचन् प्रपेतुर्धरण्यां दिशो दुद्रुवुः
 क्षतभवमवसन्नं विलेपुः सञ्चोकं मुसृज्युश्चिरम् ।
 शरणमुपययुस्तवास्मीति रेदुर्नहुर्जीवितं
 प्रतिभट्टपुरुषा नृपा मोहिताभ्यामुभाभ्यां क्षतः ॥ १८९ ॥
 अथ नरपतिर्व्योम्नाजालैरनर्गलनिर्गमै-
 र्दिन इव^{८७} च विस्पष्टं दृष्ट्वा विचेष्टितमेतयोः ।
 मुदितहृदयो^{८८} वीरश्लाघी निवार्य बलान्मुमी
 निजसचिवयोरग्रे^{८९} द्वाःस्थैः स्वसन्निधिमानयत् ॥ १९० ॥
 सूर्याचन्द्रमसाविव युतिर्भरद्वाविवाकरतः^{९०}
 स्थित्वा मेरुहिमालयाविव धिया दैत्वामरेण्याविव ।
 दृष्ट्वा तातुपजातविमयरसः शुत्वाऽभिजगत् सतः
 प्रोषे मन्त्रिवरी वरी मुचरितौ लब्ध्वा भयदभ्यामिति ॥ १९१ ॥
 वैलक्ष्यात्पी पुनरपि निर्जा मन्त्रिणौ चाऽप्रसन्नौ
 श्रुत्वा वाक्यैः प्रणवसरसैर्भूयसा सान्त्वयित्वा ।
 सत्कृत्यैतावपि गुणगणे दर्शयन् पञ्चपातं
 प्रायादन्तःपुरमथ च तौ जग्मतुः स्वं तिलेकम् ॥ १९२ ॥
 अग्रहीद् गुणमस्माकमपराधे महत्यपि ।
 अहो सौजन्यसर्वस्वसंकेतसदृशं नृपः ॥ १९३ ॥
 इति त्रितीयां बहुमन्यमानो
 जगाद मित्रं पथि दैवरातिः ।
 प्रियासमक्षे हरणप्रवृत्तिं
 श्रोण्यानि सख्या मदयन्ति कायाः ॥ १९४ ॥

८७. इव विस्पष्टं.

८८. मुदितहृदयवीरः.

८९. द्वारेत्यसन्निधिः.

९०. दक्षैश्चिः.

कथयति त्वयि सस्मितमालती-

वलितलोलकटाक्षपराहतम्⁹¹ ।

वदनपङ्कजमुल्लसितत्रपा

मितमितदक्षि सखी नमयिष्यति ॥ १९५ ॥

इति मनोरथगुह्यतमुत्तमम्

न खलु यावदसौ गृहमाविशम् ।

समस्तस्वनिश्रुतजना क्षणे

किमपि तावदवास्थित मालती ॥ १९६ ॥

अन्तरेऽत्र विवशानुमारिणी

पूर्वैरपरिहारकाञ्चवा ।

भैरवीव पुरतो मृगीदृशः

प्रत्यदृश्यते कपालकुण्डला ॥ १९७ ॥

सम तुरुरभिजन्ने माधवेन त्वदर्थ

तदहमपि तवार्थैस्तस्य⁹² कुर्वे निवापम् ।

उपचितदृढवैरा साऽहमेकस्य हेतो-

रमयकुलनिवृत्तां गाढमुत्सादयामि ॥ १९८ ॥

त्वद्भक्तलः क तु तपस्विजनस्य हस्ता

कन्याविदः पतिरसौ परिरक्षेत्तु त्वाम् ।

इथेनावपातयकिता नववर्तिकेव⁹³

किं चेष्टसे ननु चिरम् कवलीकृतसि ॥ १९९ ॥

इति संतर्ज्य तां क्षालां बलादुत्क्षिप्य मेचरी ।

कन्दन्तीमार्यपुत्रेति श्रीपर्वतमुपातपत् ॥ २०० ॥

कवलयितुं ततः शशिमुखी भूतशूलवरा

प्रकटितदंष्ट्रा शशिकलामिव राहुतनुः ।

प्रसभमिथेष सा⁹⁴ शतद्वलोक्य करोद भुञ्जं

भगवति मामधेनि दुहिता यत भूरिव्रमोः ॥ २०१ ॥

91. बलाहकः. 92. तदहमिति चितार्थस्त्वस्य. 93. Vide अण्डर⁹⁵
 Com. नववर्तिकेत्यापि पाठः. 94. सा नामकरीश्वरः.

आक्रन्दनं भगवतीति सुहृत्सुहृत्सुहृत्
 कामेन्दुकीति च निशम्य समीपसेस्था ।
 सौदामिनी दृतमुपेत्य ददर्श बालां
 बाणैः समं निपतितां वनदेवतानाम् ॥ २०२ ॥

निर्भस्म्य वत्सलतरा पिशिताशनं तं^{९५}
 दृष्ट्वोद्वेगेन कुन्तयोश्च पथः क्षरन्ती ।
 आश्रम्य वाग्मिरधिरोप्य निजाङ्गुल्यां
 स्वीयं निनाय भवनं श्रुतपूर्ववृत्ता ॥ २०३ ॥

अशाविवेशोपवनं स माधवः
 स्फुरद्भिरङ्गैः परिरस्मलम्पटैः ।
 दितक्षमाणस्त्वरितेन चेतसा
 जयश्रियं मूर्तिमतीमिव प्रियाम् ॥ २०४ ॥

भुजेन वामेन समं परिस्फुरत्
 प्रकाशयत्^{९६} प्राणसमानपेक्षुपीम् ।
 उपेयुषस्तस्य विहारदीर्घिका-
 भवक्षिणे चक्षुरभूदक्षिणम् ॥ २०५ ॥

ततो गिरं मालति मालतीति
 शुभाव दुरान्मदयन्तिकायाः ।
 लवङ्गिकायाश्च विषादभाजो-
 रन्वेषयन्त्योरमितो वयस्याम् ॥ २०६ ॥

क तु मालती क तु कुलस्य भूषणं
 क तु मे प्रिया क तु मदीयजीवितम् ।
 क तु मदिलोचनचकोरचन्द्रिका
 क तु तद् गृहीतममूर्तं भवान्बुधैः ॥ २०७ ॥

९५. पिशिताशनाने. ९६. प्राणसमानवोपत्ताम्.

“अनुमितमनिमित्तैश्चेतसा शक्तिं प्राक्
प्रकटमिव भवत्योरस्य वाचामशक्त्या”⁹⁷ ।

व्यसनमुपगतं मे निष्प्रतीकारमेतद्
गलति न च कठोरं जीवितं हा हतोऽस्मि ॥ २०८ ॥

अयि सखे मकरन्द निरूप्यतां
प्रियसखी तव कुत्र गता भवेत् ।
मगवतीभवने यदि युज्यते
न पुनरत्र गमिष्यति सैकिका ॥ २०९ ॥

इत्थं सखीभिरनुयायिभिराप्रवर्गे-
रन्वेषयन्नुपवने भवने वने च ।
नापश्यदुत्सुकमना दयितां यदाऽसी
संयुज्जितो भुवि तदा न्यपतन्निराशः ॥ २१० ॥

संज्ञामवाप्य मकरन्दमुखप्रयत्ना-
दभ्युत्थितः पुनरवेक्ष्य जगत् स शून्यम् ।
ग्रीहां विहाय विललाप तथा विलासी
श्रुत्वा यथा दृषदपि द्रवतां प्रपेदे ॥ २११ ॥

यः पूर्वं स्पृहणीयतामुपगतो भुक्तः समं कान्तया
तं देशं परिहास्य हृन्नयनयोः सन्तापसन्तानदम् ।
निर्विण्णो हृदये सुनिर्घृण इव स्वक्त्वा स्वबन्धून् बृहद्-
द्रोणीशीलवर्नं सुपावनमगात् सख्यां समं माधवः ॥ २१२ ॥

तत्रोन्मादवशां दशामुपगतस्तस्याः प्रवृत्तिं वने
वृन्दैस्तत्र मृगान् खगान् विटपिनो भृङ्गान् सुजङ्गमपि ।
तद्दोऽर्थं परिहास्य इत्यपि वदन् कान्ते त्वमाप्ता मये-
त्यालिङ्गन् दयितां मनोरथमयीं प्राणान् कथंचिद् दधी ॥ २१३ ॥

97. अनुमितमनुमितं. 98. नावाशक्त्या.

आर्षो भूरिवसुनिश्चय्य जनशमत्यन्तमन्तं गता-

मैथिष्यो दूषिणं विधाय विपुलं श्रेयं तथा पात्रसान् ।

भालोलान् विषवानुर्ध्वविराताश्लोक्य शोच्यन्तिमान्

आनशी नृपनन्दनाकणयन प्रायाइत्यस्थलीम् ॥ २१४ ॥

अन्तःशस्त्रनिभान् अफलवहदयस्त्यक्ष्यन्नसुतात्मनो

निश्चिन्तन् विधिना च वक्षिपतनै धर्मस्य निर्वाधतपः ।

संभेदे भूतापावने प्रधुमतीसिन्धोरयं भावुकं

ख्यातं प्राप मुवर्णधिन्दुमवनौ ज्यहेन्दुचुडापणिम् ॥ २१५ ॥

विपदमथ विदित्वा देवराजः स्तुपाया-

स्तदुपहितमवस्थादीस्थमप्यात्मसूतोः ।

विरतविषयसङ्गः सोऽपि निश्चिद्य मर्तु^{१००}

पशुपतिगुप्तस्थे भूरिवस्वाश्रितं तम् ॥ २१६ ॥

लवङ्गिकायाभिरनुप्रयातः

कामन्दकी कामितदेहभोजः ।

वनं यदौ वीक्ष्य सुहृत्कुले त-

स्मिरीक्षितं निष्कारणेन पात्रा ॥ २१७ ॥

अथ मृगदशा मुञ्जाऽऽसक्तान् प्रबोधयितुं निजान्

प्रेषमपि समानेतुं विद्याचलादपि जीवितम् ।

धिरपरिचितं चिह्नं संगृह्य कैसरमालिकां

समचरत सा ज्योत्ना सौदामिनी लघुगामिनी ॥ २१८ ॥

पाथोदानां पथि परिचिते पावनैर्गन्धवाहै-

र्मन्दाकिन्याः पवसि लुटितैर्मन्दगासेज्यमानाः ।

पञ्चावल्याः परिसरमगान्मात्रवत्यात्र वृत्तं

श्रुत्वा प्रायाद् वनभुवमसौ यत्र मित्रानुयातः ॥ २१९ ॥

दिवि स्थिताऽवक्षत मूर्च्छितं तं
 मर्तुं च सृष्टं मकरन्दमात्म्या ।
 अम्भोभिरावासायदश्रियैस्तं
 न्यवर्तयन् तत्सुहृदं च मृत्योः ॥ २२० ॥
 अथ च बहुलमाकां माधवाय प्रदाय
 त्रियमपि विनिवेश प्रेयसीवृत्तमस्मै ।
 गणनमुर्वस्तन् मा विवशा तं नयन्ती
 यसमिव धरणिस्थं भानवीरविमलाय ॥ २२१ ॥
 श्रीपर्वतं लघुतया गमितेन तेन
 मंजीवनीपथिरवेक्ष्यत जीवितेना ।
 आवेगतस्तमवलोक्य पथात् दूरा-
 दात्तुल्य साऽपि हृदये हृदयेभ्यः ॥ २२२ ॥
 परस्परं ती परिभ्य दुरक्षिता-
 वधिन्तिसासादितदृशेनोत्सर्वा ।
 विमुक्तवर्णं चिरमश्रु वर्षता
 विलीयमानाविव शोकवह्निना ॥ २२३ ॥
 अथ तावदुनीय लोकवृत्ति-
 रितिहासैश्च दृढं प्रसाद्य सिद्धा ।
 निजसिद्धिवलेन पूजनीयौ
 चूडामातर्च्य विभूषणाङ्गुकार्यः ॥ २२४ ॥
 सह ती निजदेशमागम्यन्ती
 गगनस्थैव ददर्श सृष्ट्यदरैः ।
 पितरावतयोः प्रद्वेषुकाग्नी
 द्रुतमग्निं पुरतः सुवर्णचिन्दोः ॥ २२५ ॥
 प्रापय्यं ती सपदि नीवशिखीसकाशं
 सौदामिनी द्रुतमुपेत सुवर्णचिन्दुम् ।
 दिष्टेभ्योऽभिवर्च्य सचिखी परिदीप्तमग्निं
 बाह्यं क्षणेन निरवापयदान्तरं च ॥ २२६ ॥

शैलप्रपातान् पतितुं कुतोऽयमाः

पवित्रतोऽयमथ पाटलावतीम् ।

प्रजाजिकायाः षट्सुर्विधैः सुती

चित्रांशयाङ्गाविव ती बभूवरी ॥ २२७ ॥

मालतीमाधवौ दृष्ट्वा पुनर्जाताविव स्त्रियः ।

प्रत्याश्रयेऽसुरैर्द्विजन्यः प्रातःसन्ध्याकणाविव ॥ २२८ ॥

उत्थाय पादपतितामुष्माह गाढ-

माध्याय मूर्ध्नि चिरमस्रजलाविलास्री ।

प्रजाजिकाऽऽशिषमयुक्तं शतं समानां

जीव त्वमिन्दुमुखि जीवस्य चात्मवन्धुत् ॥ २२९ ॥

महिलामहितः समेत्य हर्षा-

न्मकरन्देन मुह्यन् समावभाषे ।

क नु सा वत् योगिनी विनष्टा

कुल्यम्बुलतमापदौ शबेति ॥ २३० ॥

अस्मिन् क्षणे सत्कर्णः

सचिववरी देवरातभूरिवसू ।

सुतदुहिद्विहविहविधुरी

विशतोऽनलमिति वनेचरः शुशुचे ॥ २३१ ॥

वन्तचरवचनं तद् बज्रपातोपमेयं

सपदि निजमयन्तौ मालतीमाधवश्च ।

म्पुनितविषममोहो भूतले संपतन्तौ

पुनरपि च सखीभिर्धारितौ व्याकुलाभिः ॥ २३२ ॥

102. मरवा°. Can it be for मरवा? But it would be unpoetic to use मरवा in this connection, for, this lunar mansion contains five stars, whereas चित्रा contains one only. Cf. हिमनिर्मुक्तवीर्यो मे विज्वाकण्डमयोरिव-रघु • I. 46. 102A. लक्ष्मिः.

मम खलु वचसा तौ जीविता मन्त्रिमुख्या-

विति गिरममुतीषां कालिकेबोद्धिरन्ती ।

दिवमनु दृष्टो तैर्दीप्यमाना स्वभासा

विधुरितजनरश्रोयोगिनी¹⁰³ योगिनी सा ॥ २३३ ॥

तत्प्रत्ययाद् विधुरितौ परिबोध्य वत्सौ

तदर्शनेन तपसि प्रथहोत्सुका¹⁰⁴ सा ।

कामन्दकी समुपसृत्य तया वचन्दे

सौदामिनी नमति वः परिचारिकेति ॥ २३४ ॥

अथ तां मालतीं दृष्ट्वा वभाषे घटिताञ्जलिः ।

हर्षगाद्वदया वाचा भोदयन्ती सखीजनम् ॥ २३५ ॥

कपालकुण्डलाकोषदुर्जातजनितापवः ।

वयं सर्वेऽनया कृच्छ्रादार्ययाऽभ्युदृता इति ॥ २३६ ॥

युष्मत्परिषयस्नेहादार्यया रक्षिताऽस्म्यहम् ।

इति तद्वचसा शिष्यां लिङ्गिनीं ब्रह्ममन्यत ॥ २३७ ॥

गच्छेहि भूरिजनजीवितदानपुण्य-

संभारधारिणि निरावसि हन्त दृष्टा ।

दत्तप्रभोदमपि नन्दय मे शरीर-

मालिङ्ग्य सौहृदनिधे विरम प्रणामात् ॥ २३८ ॥

वन्द्या त्वमेव जगतः स्पृहणीयसिद्धि-

रेवंविधैर्विलसितैरतिबोधिसत्त्वैः ।

यस्याः पुरापरिचयप्रतिबद्धबीज-

मुदभूतभूरिफलशालि विबुम्भते नः ॥ २३९ ॥

उक्त्वेति संप्रमवती स्वयमुत्थिता ता-

मुत्पाप्य पादविनतामुपगृह्य गाढम् ।

आप्राप्य गूर्धनि दृढादुपवेश्य पार्श्वे

पप्रच्छ साधु कुशलं चिरकालदृष्टाम् ॥ २४० ॥

103. दृष्टोबो०.

104. तपसितोरसुका सा.

अत्युदारमनिमित्तमदुसुतं¹⁰⁵

तद् विचिन्त्य मुकृतं तथा कृतम् ।

प्रादुतुः स्म मकरन्दमाधवौ

तत्प्रसादपरिलब्धजीवितौ ॥ २४१ ॥

अपि चिन्तामणिश्चिन्तापरिश्रममवेक्षते ।

इदं त्वकृतमन्येन कृतमाश्चर्यमार्यया ॥ २४२ ॥

लवङ्गिका तां मद्यन्तिका च

प्रणेतुः प्रार्थिततत्प्रसादे ।

आशीर्भिरभ्यर्च्य तपस्विनी ते

मान्यशिवं माधवमित्युवाच ॥ २४३ ॥

अथोरघण्टः स कपालपाणि-

रायुध्मता वो निह्नोऽधराद्धः ।

अन्तेवसन्त्या ननु तस्य वैरा-

दस्माकमुच्चैर्जनितेयमापत् ॥ २४४ ॥

आर्यस्व कुण्डिनपतेस्तव च प्रसोतु-

रमे च भूरिवसुनन्दनयोः करे मे ।

आयुधमतः प्रतिमय कृतप्रसादं

पद्मावतीपरिवृढेन बिलिख्य पत्रम् ॥ २४५ ॥

इत्युक्त्वा दर्शितं पत्रं योगिन्या समयज्ञया ।

गृहीत्वाऽवाचयत् प्रीत्या मकरन्दो महामतिः ॥ २४६ ॥

105. "मभूतं, but this goes against the metre of the Stanza.

106. This stz. is very corrupt in the transcript, where it reads as follows—

लवङ्गिका तां मद्यन्तिकापणे

.....यत्प्रार्थिततत्प्रसादे ।

आशीर्भिरभ्यर्च्य तपस्विनी ते

मान्यशिवं माधवमित्युवाच ॥

श्लाघ्यानां गुणिनां धुरि स्थितवति श्रेष्ठान्वयाये त्वयि
 प्रत्यस्तव्यसने^{१०७} महीयसि परं प्रीतोऽस्मि जामातयि ।
 तेनेषं मदयन्तिकाऽपि भवतः प्रीत्यै तव प्रेयसे
 मित्राय प्रथमानुरागघटिताऽव्यस्माभिरुत्सृज्यते ॥ २४७ ॥

इति वाचिके स्फुटमनेन वाचिते
 सकलस्य माधवजनस्य मानसम् ।
 प्रससाद शङ्कितविशेषाकिच्युते-
 मधुर्वरिणाग्नि वचसेव कीर्तिते ॥ २४८ ॥

अवलोकिता तदनु बुद्धरक्षिता
 कलहंसकश्च ननृतुः प्रमोदतः ।
 मदयन्तिकादिभिस्थाऽनुसन्दधे
 मधुर्वरिणः प्रकरणस्य चित्रता ॥ २४९ ॥

सौदामिनी च तामूचे तदिदं रामर्णायकम् ।
 तस्मिन् प्रकरणे गृहे चमत्कारवती यतः ॥ २५० ॥

अमाख्ययोः प्रीतियुजोर्मदये
 ममप्रविद्याग्रहणावसाने ।
 अपत्यसंवन्धविधिप्रतिज्ञा
 पुरातनी सम्प्रति पूरितैषम् ॥ २५१ ॥

माधवोऽथ निजगाद लिङ्गिनीं
 श्रोतुमग्रे कुतुकं विजृम्भते ।
 वस्तुवृत्तमिदमन्यथा यतः
 श्रोक्तमेतदपि चाऽन्यथाऽनया ॥ २५२ ॥

गुरुषु गुरुकुलेषु श्रावकावस्थया तौ
 प्रणयचित्रज्ञचित्ता तौ यदास्तां तदानीम् ।
 अजनि साचिवयोः स्वापत्यसंवन्धसंविद्
 भवति परमाभिज्ञा तत्र सौदामिनीवम् ॥ २५३ ॥

पौरिका¹⁰⁸.....परिण

यमाशीभिर्गतिसेहिती युषाम् । (?)

तत् तु संवरणमन्यथा भवे-

न्नन्दनस्य नृपतेश्च विक्रिया ॥ २५४ ॥

इति जिनप्रतिनीवचनेन ते

स्फुरितधिरमथहासलसन्मुखाः ।

अतिगभीरमवाधितमद्भुतं

मतिमतां चरितं बहु मेनिरे ॥ २५५ ॥

अथ सर्वतः कृतार्थं माधवमानन्दसागरे मयम् ।

सफलनिजयत्नमुदिता जगाद् कामन्दकी वचनम् ॥ २५६ ॥

यत्प्रागेव मनोरथैर्वृतमभूत् कल्याणमायुष्मतो-

स्तत्पुण्यैर्मदुपक्रमैश्च फलितं वलेशोऽपि मच्छिष्ययोः ।

निष्णातश्च समागमोऽपि विहितमवप्रेयसः कान्तया

संशीतो नृपन्नन्दनौ खदपरे प्रेयस्तदप्युच्यताम् ॥ २५७ ॥

इत्युत्तुपी-किंस्विदितः प्रियं स्वा-

दित्यादिकैस्तामभिनन्द¹⁰⁹ वाक्यैः ।

तथा समेतोऽनुगतः सखीभिः

पुरं प्रतम्ये ससुहृत्सवन्युः ॥ २५८ ॥

निवद्धकेतुं निनदन्मुदङ्गां

पौराङ्गनाभिः परिवृष्टपुष्पाम् ।

पञ्चावतीमेव समृद्धकामी

वधूसमेतश्च गुरु वचन्दे ॥ २५९ ॥

नन्दनेन मकरन्दचन्दुना

भूभृताऽपि च गुणामिनन्दिना ।

मानितः शत्रुरयोर्महोसवं

मासमावहतं मालतीपतिः ॥ २६० ॥

108. The first two lines are defective; they read thus:—

पौरिका.....परिण-

यमाशीभिर्गतिसेहिती युषाम् ।

109. दि.....देः.

माधवोऽथ मकरन्दसंयुतो

मालती च मदयन्ति कान्धिता ।

माय कुण्डितमखण्डितोत्सवं

यज्ञयेण पितरी प्रणेमतुः ॥ २६१ ॥

बभूवसायस्य वरस्य मङ्गले

पुरप्रवेशे पुरुहतेजसः ।

प्रसन्नतां मन्त्रिवरे प्रकाशयन्

विदर्भराजो विदधे महोत्सवम् ॥ २६२ ॥

अभिमतधनराशिप्राप्तिं संजाततोपि

रत्निसुरसमूहैराशिषा कथ्यमानः ।

अबिरलमनुतिष्ठन् पञ्चयज्ञान् स्वर्गोद्

सममरमत दारिः प्रीणयन् बन्धुवर्गम् ॥ २६३ ॥

पञ्चावर्ती कुण्डिततः कदाचिन्

परापतेन पद्मपुरीं कदाचित् ।

नित्यं सुखानां सह धर्मपत्न्या

कोटिं परामन्वभवत् कुमारः ॥ २६४ ॥

प्रकटितमिति परैरखसा चालिशानां

मुकुटिलमिति वृत्तं मालतीमाधवाख्यम् ।

दिशतु सहृदयेभ्यो दीर्घमानन्दमुद्रां

कृतिभिरमृजुलब्ध्वी पूर्णसारस्वतस्व ॥ २६५ ॥

॥ इति ऋजुलब्ध्वी समाप्ता ॥

A LEGEND OF POLITICAL WISDOM IN THE ŚATAPATHA BRĀHMANA (1-v-4-6-11)

H. R. Karnik

(For this paper I am much indebted to my guru
Prof. H. D. Velankar, H. R. K.)

The legends in the Brāhmanas may be classified under different headings. Many of them are symbolical narratives - pure and simple inventions from the hieratic brains either to satisfy the immediate exigencies of the sacrifice or to make it incumbent upon the sacrificing agency to adopt a specific procedure in the performance of the sacrifice and never an alternative one or to explain fantastically and crudely the formation of a word or the significance of the holy *mantra* to be employed in the sacrifice. Some legends, again, are historical or popular, connected that they are with the historical or the then public personalities. A few of them may be said to be 'philosophical' legends because they present the views of the authors of the Brāhmanas on the 'first cause' of things and other kindred matters while still others are 'Moral Narratives' since they definitely have a didactic import. I have discussed these 'Moral Tales' in my thesis 'The Morals in the Brāhmanas'. In one of the chapters of this Thesis, I have discussed legends that convey a lesson of worldly and political wisdom. Such tales certainly establish the theory that the genealogy of narratives that we find in the later narrative works such as the Pāñcatantra, the Hitopadeśa etc. may be taken back to the days of the Brāhmanas and that India is the 'Home Land' of such tales. In the field of politics, the legends of political wisdom in the Brāhmanas tell us, diplomacy of one kind or other was employed by the Gods collectively or individually to defeat their rivals and thus to satisfy their immediate end. In this short paper I refer to one more legend in which the Gods over-reached their foes viz. the Asuras through a diplomatic fore-sight.

"The Gods and the Asuras, both descendants of Prajāpati, contended for supremacy. They could not conquer one another by an open fight with clubs and bows. As the point

at issue was thus undecided, the Asuras thought of winning their rivals in a word-contest. They proposed this to the Gods. The covenant willingly signed by them was that that party which would fail to follow the word pronounced by its rival with its corresponding feminine form and which would, therefore, be unable to secure a pair, shall be considered as having been vanquished by its rival and shall forfeit all its possessions in favour of the victor. This being agreed upon, the Gods implored Indra, their leader, to initiate the word-fight. Indra said '*eko mama*' i.e. '*ekah putrah mama astu*.' The spokesman of the Asuras followed this speech of Indra by '*ekā asmākam*' i.e. '*ekā putrī asmākam astu*'. Now *eko* and *ekā* form a *mithuna*. This was, in turn, followed by *dvau*, *trayah* and *caturāḥ* of Indra and *dee*, *tisrah* and *caturāḥ* of the Asuras. So far there was a tie between the disputants for *dvau* and *dee*, *trayah* and *tisrah*, and *caturāḥ* and *caturāḥ* form pairs but when Indra said '*pañca mama*' i.e. '*pañca putrah mama santu*', the Asuras were unable to follow this speech of Indra with the feminine form for there is no corresponding feminine form for *pañca*, the masculine and the feminine of this numeral being the same. As the Asuras could not secure a pair here, they found to their complete dismay that they had been vanquished by their rivals in the word-contest and had, therefore, to cede all their possessions to them in view of the covenant they had signed with them."

The legend is narrated to emphasise the purpose and the significance of the *anumantrayas* which are the 'after-calls' or supplementary prayers. These are pronounced immediately after the oblation has been offered into the fire at the end of the *prayājñā*. Because the gods vanquished the Asuras, their foes, in the word-combat, the sacrificer should utter '*eko mame*' ty *ekā tasya yam aham dweepi*¹ etc. at the end of the first *prayājñā* immediately after the oblation has been offered into the fire. What the sacrificer means by this *anumantraya* or supplementary prayer is '*ekah putrah me astu ; ekā putrī me śatrah syāt*'. Thereby he means misfortune for his enemy, for

1. If the sacrificer does not hate anybody he should say '*Yo asmā dweepi yam na vayanā dūṣmah*'.

a daughter is regarded as a source of misery for the parents as she is an object of their constant care and deep anxiety.¹ For the same reason the *Yajamāna* should say '*dve, tistrah, catarah tasya yo' asmān dvesti*' etc. at the end of the 2nd, 3rd and 4th *prayājā* respectively. But, at the end of the 5th *prayājā* he should simply say '*pañca mama na tasya kiñcana yo asmān dvesti*' etc. By pronouncing the particular *anumantraya* at the end of each *prayājā* the sacrificer vanquishes his foe and gains all his possessions as the Gods did of the Asuras.

When one dwells upon this application of the legend to the immediate sacrificial exigency one cannot help passing the judgment upon it that it is fantastic and symbolical. But, the emphasis of the legend, in my opinion, seems to lie elsewhere and it is in the foresight of the Gods and the use of diplomacy by them which resulted in the complete overthrow of their foes viz. The Asuras. It should be remembered that the suggestion of a word-combat to decide what the two rival parties were contending for, came from the Asuras as the Mādhyandina-version of the legend clearly points out. The letter and spirit of the agreement, which the Gods entered into with the Asuras, at once indicated to the far-sighted and tactful Gods what would be the nature of the proposed '*tāg-yuddha*' as also who would be successful in it. Hence, no sooner did the suggestion come from their rivals than the Gods agreed to it and without waiting even for a moment, they called upon Indra,² their leader and spokesman, to initiate the fight, remembering that the party which will initiate the contest will become successful in it and will thus gain possession of the rivals' booty and property. Since it was the Asuras who proposed the alternative course to come to a speedy decision, one expects that the Asuras should have been given the chance of the initial round in the contest. If the Asuras had been far-sighted and thorough politicians they would have certainly demanded this privilege and no one—not even the Gods—could have refused them the right of having the first bout in the contest. The Gods

1. "*Puryāñ rakṣaṇa - pradānānu bahutara - duḥkha-samṅghāt*" — Śāyana.

2. There is no reference to Indra at all in the Tāndya and the Jaiminiya Brāhmaṇa-versions of the legend.

knew that their opponents were poor diplomats and were short-sighted. Yet they were afraid that *per chance* wisdom may dawn upon their short-sighted rivals and therefore, without giving them a chance to see the matter in its true perspective, they at once exclaimed, "very well" and asked Indra to open the contest on their behalf.¹ The Asuras lost to the Gods because of the lack of a politician's foresight and diplomacy. If they had shown these requisites of a politician the result of the word-combat would certainly have been disastrous, not for them, but for their rivals viz. the Gods.

Incidentally the legend speaks of one of the social prejudices of the Vedic Age. The birth of a son was hailed with great delight and that of a daughter was regarded as bringing in misery and sorrow in its wake. Śāyana correctly gives the reasons for such a prejudice against the daughter.² It is in view of this social prejudice that the sacrificer was asked to wish for his son only daughters, and only sons for himself. Curiously enough this prejudice against the daughter has survived to this day in the Hindu-Society. The Tāndya and the Jaiminiya Brāhmana-versions of the legend, however, do not allude to the *motif* of the son and the daughter. The former speaks of the *vāco mithunam* in *eka* and *ekā*, *deva* and *devi* etc. while the latter, in addition to this, identifies *eka* with *manas*, *ekā* with *vāk*, *devi* (masc.) with *prāṇa* and *apāna*, *devi* (fem.) with *akṣ-rātra*, *tri* (masc.) with the three worlds, *tri* (fem.) with the three Loves, *catur* (masc.) with the quadrupeds, *catur* (fem.) with the four quarters³ and *pañca* with the *R̥tas*.⁴ Here, the Gods, with what they uttered as the means, gained, in turn, all that the Asuras signified by their speech.⁵ All the versions of the legend, however, agree as regards the end of the story. The word-contest, according to all them, ends in the rout of the Asuras by the Gods.

1. See sections 5 and 6 of the text. In the JR. version of the legend (see sections 4-6 of the text) the Asuras, indeed, make fool of themselves by rejecting the offer of the Gods to speak first. This clearly proves that the Asuras were *simpletons*.

2. See foot-note 2 P, 2 above.

3. See sections 7-18 of the text.

4. See sections 19-22 *ibid*.

5. See sections 7-18 of the Text.

TEXT

देवाश्च वा असुराश्चोभवे प्राजापत्याः परशुधरे ॥ १ ॥ ते दण्डैर्धनुर्मिने
 व्यजयन्त ॥ २ ॥ ते हाविजयमाना ऊतुर्दन्त वाच्येव ब्रह्मन् विजिगीषामहे ॥ ३ ॥
 स यो नो ह्यर्थं स्वाहुता मिथुनेन नावुनिकाभास सर्वं पराजयाताऽअथ सर्वमितरे
 नवानिति ॥ ४ ॥ तथेति देवा अतुषन् ॥ ५ ॥ ते देवा इन्द्रमभुवन्वाहरेति ॥ ६ ॥
 स इन्द्रोऽब्रवीत् एको ममेति ॥ ७ ॥ अथास्माकमेकेति तरेऽतुषन् ॥ ८ ॥ तन्मि-
 थुनमेवाविन्दन्, मिथुनं होवाचैका च ॥ ९ ॥ द्वौ ममेतीन्द्रोऽब्रवीत् ॥ १० ॥
 अथास्माकं द्वेऽद्वीतरेऽतुषन् ॥ ११ ॥ तत् तन्मिथुनमेवाविन्दन्, मिथुनं हि द्वौ
 च द्वे च ॥ १२ ॥ त्रयो ममेतीन्द्रोऽब्रवीत् ॥ १३ ॥ अथास्माकं त्रिंश इतीतरेऽ-
 तुषन् ॥ १४ ॥ तद् तन्मिथुनमेवाविन्दन्, मिथुनं हि त्रयश्च त्रिंशश्च ॥ १५ ॥
 चत्वारो ममेतीन्द्रोऽब्रवीत् ॥ १६ ॥ अथास्माकं चतस्र इतीतरेऽतुषन् ॥ १७ ॥
 तद् तन्मिथुनमेवाविन्दन्, मिथुनं हि चत्वारश्च चतसश्च ॥ १८ ॥ पञ्च ममे-
 तीन्द्रोऽब्रवीत् ॥ १९ ॥ तत् इतरे मिथुनं नाविन्दन् ॥ २० ॥ नो ह्यत ऊर्ध्वं
 मिथुनमस्ति, पञ्च पञ्चेति होवैतदुभयं भवति ॥ २१ ॥ ततोऽसुराः सर्वं पराजयन्त,
 सर्वस्मादेवाऽसुरानवयन्, सर्वस्मात्पत्नानसुराभिरभजन् ॥ २२ ॥

श, वा, (माध्यन्दिन) १-५-४-६-११

(अ) अथ देवाश्च वा असु*.....त्या अरपयन्त ॥ १ ॥ ते न व्यज-
 यन्त दण्डैर्धनुर्मिः ॥ २ ॥ ते होसुरविजयमाना हन्त वाच्येव ब्रह्मणि
 वि*...महा इति ॥ ३ ॥.....निकाभास नः सर्वं पराजयातै
 सर्व*...॥ ४ ॥ ते इ देवा इन्द्रमभुवन्वाहरेति ॥ ६ ॥ स होवाचैको...
 ॥ ७ ॥.....मेकेत्यसुराः ॥ ८ ॥.....नमविन्दन्,...॥ ९ ॥.....
 *ति होवाचैन्द्रः ॥ १० ॥.....द्वे इत्यसुराः ॥ ११ ॥ तन्मिथुनम-
 विन्दन्,...॥ १२ ॥.....*ति होवाचैन्द्रः ॥ १३ ॥.....त्रिंश
 इत्यसुराः ॥ १४ ॥ तन्मिथुनमविन्दन्,...॥ १५ ॥.....*ति
 होवाचैन्द्रः ॥ १६ ॥.....चतस्र इत्यसुराः ॥ १७ ॥ तन्मिथुनम-
 विन्दन्,...॥ १८ ॥.....*ति होवाचैन्द्रः ॥ १९ ॥ त इतरे
 न मिथुनमविन्दन् ॥ २० ॥ न ह्यत ऊर्ध्वं वाचो मि*.....*ति
 पञ्च पञ्चेत्येव सर्वं पराजयन्त, सर्वं देवा अजयन्, सर्वस्मादेनाभिर-
 भजन् ॥ २१-२२ ॥ श, वा, (काष्ण) २-५-२-६-११

(आ) *मुराभासर्षन्त ॥ १ ॥ ते न म्वजयन्त ॥ २ ॥ ते (ऽ) जुवन् — वाचो मिथुनेन विजयामहे, पतरे नो वाचो मिथुनजप्रतिविन्दा स्ते परामवानिति ॥ ३-४ ॥ ते देवा एक इत्यब्रुवजेत्यमुरा वाचो मिथुनं प्रत्यविन्दन् ॥ ७-९ ॥ द्वाविति देवा अब्रुवन्, द्वे इत्यमुरा वाचो मिथुनं प्रत्यविन्दन् ॥ १०-१२ ॥ त्रय इति देवा अब्रुवन्, तिस्र इत्यमुरा वाचो मिथुनं प्रत्यविन्दन् ॥ १३-१५ ॥ चत्वार इति देवा अब्रुवन्, चतस्र इत्यमुरा वाचो मिथुनं प्रत्यविन्दन् ॥ १६-१८ ॥ पञ्चेति देवा अब्रुवन्, नासुरा अविन्दन् ॥ १९-२० ॥ ततो देवा अभवन् परामुराः ॥ २२ ॥ ताण्ड्यमहाश्रावण २१-१३-२.

(इ) ऐवासुरा अरपर्यन्त ॥ १ ॥ ते नैव दृष्टैर्नेषुमिर्षिजयन्त ॥ २ ॥ तेऽब्रुवन् — न वै दृष्टैर्नेषुमिर्षिजयामहे, वाच्येव वाच नो ब्रह्मन् विजयोऽस्त्विति ॥ ३ ॥ त ऐक्यन्त — पतरे नो यथरान् पूर्वैऽभिप्राह-
रित्यस्मि ते मेत्येवन्त इति, ते देवा असुरानब्रुवन् — सूर्यं पूर्वं इष्यम्, सूर्यमिहा इत्यमुराः ॥ ४-६ ॥ ततो देवा एतादृशो मिथुनमपश्यन्,
एवोऽस्माकमिति देवा अब्रुवतैकास्माकमित्यमुराः; मन एक देवा अब्रुवत,
वाचममुराः; ते देवा मनसैव वाचममुराणामब्रुवन्त; तस्माद्यन्मानसाधि-
राच्छति रुद्राया अथति ॥ ७-९ ॥ द्वावस्माकमिति देवा अब्रुवत, द्वेऽ-
स्माकमित्यमुराः; प्रणायानाञ्चैव देवा अब्रुवताहोरात्रे असुराः; ते देवा
प्रणायानाभ्यामेवाहोरात्रे असुराणामब्रुवन्त; तस्माज्जोजीवन् पटुन्वहोरा-
त्राभ्यवन्तथति ॥ १०-१२ ॥ त्रयोऽस्माकमिति देवा अब्रुवत, तिस्रोऽ-
स्माकमित्यमुराः; इमानि च त्रीं लोकां देवा अब्रुवत, तिस्रो विद्या
वमुराः; ते देवा एभिरेव लोकेषु प्रीच्यन्ते ॥ १३-१५ ॥ चत्वारोऽस्माकमिति देवा
अब्रुवत, चतस्रोऽस्माकमित्यमुराः; सप्तत्वाद एव पशून् देवा अब्रुवत,
चतस्रो दिशोऽब्रुवन्, ते देवाः सप्तत्वाद्भिरेव पशुभिश्चतस्रो दिशोऽसुराणा-
मब्रुवन्त; तस्माद्यां कांचन दिशं पशुमानयति सर्वामेव जितां कृतां
प्रतिष्ठितामन्वेति ॥ १६-१८ ॥ पञ्चास्माकमिति देवा कर्णनेवाब्रुवता-
नासुरा न आविन्दन् न हि पञ्चि (शी ?) किङ्कनास्ति, तेऽमुरा
आरम्भमकिन्दन्तः पञ्च पञ्चैवेव कदन्तः पराजयन्तः; ततो वै देवा
अभवन् परामुराः; अकस्मात्तमना परास्य द्विषन् आतृष्यो, मवति य एवं
वेद ॥ १९-२२ ॥

जै. मा. २-२९१-२९२.

Translation and Notes

The Gods and the Asuras, both sons of Prajāpati, contended for supremacy¹ (1). Neither with staves nor with arrows² they could conquer (one another).³ (2). They,⁴ unable to score victory (over the other party) deliberated (among themselves), "Well then! Let us seek to conquer in speech, in *brahman*⁵ (sacred prayer, i.e. by speech, the Holy Prayer),⁶ (3). He

1. Such rivalry between these two sets of the *Progeny* of Prajāpati, the creator, is almost proverbial in the body of the *Bṛhmagāya* literature. It may signify the struggle between two ideologies or cultures or moral forces antithetical to each other.

2. This gives us an idea about the weapons that were used on the battle-field by the fighting forces in the Vedic period. It appears from this passage that in this period the science of war-fare had not progressed beyond the art of wielding the club and discharging arrows from the bow, though occasionally we come across references to other weapons of fighting in the Vedic literature.

3. Neither of the contending parties could conquer its rival by these weapons of war-fare because neither of them was superior to the other in force or equipment. "*Kanana-sukhamāy vijayam na labdhvanta samarthayasa samānataḥ*"—Śāyana.

4. To whom does it refer? Eggeling believes that the pronoun refers to the Asuras. It was the Asuras who thought of finally deciding the point at issue by a word-combat, when their martial strength proved to be of no avail and suggested this course to their rivals viz. the Gods. In this Eggeling is supported by section 5. From the corresponding sections of the *Kāṇva*-version of the legend it appears as if the proposal was mutually agreed upon by the rivals. These sections do not specify the party which made the proposal first. Assuming that the suggestion of resorting to a word-combat came from the Asuras, it must be remarked that the Asuras were, indeed, poor diplomats. For this see remarks *ante*.

5. The locative has to be taken in the sense of the instrumental. The expressions '*śāp*' and '*brahman*' are in apposition to each other. Cf. Caland, *Das J. B.*, p. 192. The parties, as Śāyana remarks were fighting for the possession of the Holy Writ, the speech. "*Īdā rupe eva mantrā vidadmānāḥ jetau iśānmanohi itī*"—Śāyana. Considering the supreme importance attached to *brahman*, the Prayer, in this Age, it is not at all surprising to find that he who gets the possession of the '*Holy Prayer*' will not only defeat his rival in fight but will also deprive him of all his possessions whether earthly or ethereal.

6. The suggestion of a word-combat, after blows had proved to be unavailing, seems to be rather astonishing. The principle involved here is opposed to that in '*argumentum ad baculum*'. Our experience teaches us that the disputants come to blows after all arguments to reach a conclusion.

who would not follow our pronounced speech by a pair, would lose all and then the others would gain all".¹ (4). The Gods said, "Let it be so," (5). The Gods said to Indra, "Dost thou speak." (6). Indra said, "Let one² (son) be mine." (7). The others (Asuras) said, "Then, one (daughter)³ would be ours." (8). Thus, they found a pair for *eka* and *ekā* form a pair. (9). "Let three (sons)⁴ be mine" said Indra (10). "Then two (daughters)⁵ would be ours," said the others (The Asuras). (11). Thereby they gained also a pair for *dvau* and *dvē* form a pair. (12). "Let three (sons)⁶ be mine," said Indra. (13). "Then three (daughters)⁷ would be ours" said the others (The Asuras) (14). Thereby also they obtained a pair for *trayaś* and *tisraś* form a pair. (15). "Let four (sons)⁸ be mine," said Indra. (16). "Then ours would be four (daughters)."⁹ said the others (The Asuras). (17). Thus also they found a pair for *caturāś* and *cataraś* from a pair. (18). "Let five (sons) be mine" said Indra. (19). Then the others could not secure a pair. (20); for thereafter (i.e. after the numeral 'four') there is no pair; *pañca*, *pañca* is (the form) for both (the masculine and the feminine). (21). Then the Asuras lost everything; the gods conquered the Asuras in all and deprived the Asuras, the foes, of all. (22).

S. B. R. (Mādhyan.) 1-v-iv-6-11.

have failed. '*tegam kapeṣa pāṇipati*' is what is meant here. But here we find that this has been falsified. The parties resort to argument when even their telling blows failed to give them a decisive result.

1. The *śakṣa* that the Gods and the Asuras made signifies that the masculine form of a word uttered by one party through its spokesman, should be followed by the other with its corresponding feminine form. Thus, a pair could be secured. Much importance was attached to *śakṣa* in this period. All activities were constantly directed towards the acquisition of a '*śakṣa*'.

2. Indra was chosen by the Gods as their spokesman because he was their leader and hence the best of them.

3. We have to supply '*putraś*' after *eka* in this clause and in the corresponding nom. form in sections 10, 13 and 16 after *dvau*, *trayaś* and *caturāś* respectively. Similarly supply *putrī* after *ekā* in section 8 and its corresponding nom. form after *dvē*, *tisraś* *caturāś* in sections 11, 14 and 17 respectively, *ekāś* and *ekā*, *dvau* and *dvē*, *trayaś* and *tisraś*, and *caturāś* and *cataraś* form a *śakṣa*. But the masculine and the feminine form of *pañca* being the same, a *śakṣa* could not be secured by the Asuras and then they lost everything to the Devas.

(ii)¹

"The Gods and the Asuras contended for supremacy. (1). Neither with clubs nor with arrows they could gain victory conclusively. (2). They said, "Neither with clubs nor with arrows do we become victorious. Let our victory be in speech, in Brahman (the Holy Prayer) alone." (3). They deliberated, "whoever of us will first over-power the others by speech will conquer". The Gods said to the Asuras, "You, speak first," the Asuras (said to the Gods), "You, indeed (speak first)." (4-6). Then the Gods beheld this pair of words. "Let one (masc.) be ours," so said the Gods: "one (fem.) ours," thus the Asuras. The Gods thereby, meant the 'mind' only, the Asuras the 'speech'. Thus the Gods took possession of the speech of the Asuras by 'mind'. Therefore whatever one knows with the mind he speaks with the speech² (7-9). "Let two (masc.) be ours," so said the Gods: "Two (fem.) ours", the Asuras. Thereby the Gods meant *Prāṇa* and *Apāna*, only (Exhalation and Inhalation), the Asuras the 'Day' and the 'Night'. Thus, by '*Prāṇa*' and '*Apāna*', only, the Gods took possession of the Asuras' 'Day and Night'. Therefore, he who lives for a long time, passes⁴ many days and nights (10-12). "Let three (masc.) be ours," so said the Gods: "Three (fem.) ours", the Asuras. Thereby the Gods meant these three worlds only; the Asuras the three-fold Lore.⁵ Thus the Gods conquered the three Lore of the Asuras by means of these three worlds only. Therefore are the three Lore proclaimed (preached) in these three worlds alone (13-15). "Let four (masc.) be ours," so said the Gods. "Four (fem.) ours", the Asuras. The Gods, thereby,

1. In translating this version of the legend I have mostly followed Caland, *Das Jaiminīya Brāhmana* in *Anusandh* PP. 198-9.

2. That *śre* (masc.) should be identified with 'manas' (neu.) is rather astonishing. Perhaps the identity is based upon the superiority of 'mind' over 'speech'.

3. Cf. with this SBR. (*Madhya*) I-iv-3-8-12; SBR. (*Kāṇva*) II-iv-2-12-15 and TS. II-v-11-4-5.

4. Caland would like to read *aranyeti* instead of *aranyati*. √*an* with *ete*, according to him, means 'to improve'.

5. Which are these three Lore of the Asuras? Does the expression *śre vidyā* refer to the three Vedas?

meant the four-footed cattle, the Asuras the four quarters. Thus, the Gods, only by the four-footed cattle, took possession of the four quarters of the Asuras. Therefore, whatever quarter one, rich in cattle, betakes oneself to, he possesses the whole of it, conquered, properly equipped and well-established (16-18). When the Gods said, 'Let five be ours', they meant the seasons; the Asuras did not know (further for) there is nothing like *pañci*¹ (feminine for *pañca*). The demons, not finding a foothold (*ārambha*) and saying only '*pañca*', '*pañca*'² were defeated. Then the Gods prospered, the Asuras were destroyed. He who knows thus, himself prospers and his spiteful enemy is destroyed'. (19-22)

Jai. Br. II. 291-292.



1. Caland proposes to read here '*pañci*'.

2. The Asuras repeated this in order to find out the meaning for '*pañca*'. A person, at his wit's end and trying to remember something, goes on doing this a number of times.

The legend explains the purpose and significance of the *śrīmantaṁ* mantra of the *prajñās* but to my mind it seems to possess a political import for which see observations *ante*.

ON THE STRUCTURE OF ATHARVA-VEDA III. 15

R. D. Laddu

Atharva-Veda III. 15 is a *panya-kāma* hymn or a hymn meant for success in trade.¹ According to tradition as preserved by the Anukramaṇī, it contains *eight* stanzas counting its 4th stanza as six-lined, while Śāyana distributes the same extent over *nine* stanzas, thus disturbing or at least differing from the verse-distribution of the Anukramaṇī in this case. This may be put, for a ready reference, in a comparative table as follows :—

Traditional distribution		Śāyana's distribution
Stzs. 1-3	=	1-3
St. 4 (six-lined)	=	4 + 5ab
St. 5	=	5cd + 6ab
St. 6	=	6cd + 7ab) { 7ab=No. 7 of Śāyana being a solitary half-verse }
Stzs. 7 & 8	=	8 & 9 respectively

It will be seen from the above that Śāyana² who would not tamper with the extent of the material of present hymn as handed down by tradition, is tempted to distribute it in his own convenient way, over nine stanzas. In doing so, however, the

1. The Kauśika-Sūtra utilises it in conjunction with various rites. Thus once it is said to be recited by a merchant who sets up his shop or loads his merchandise (KS. 50. 12—references are to Bloomfield's ed., Vol. 14, JACS—1890). Elsewhere it is stated that it is to be recited by a person who is *panyakāma* or, in the words of Śāyana, it is employed *anujyelaśhūrakam* (ibid 59. 6). Yet elsewhere it is rubricated in the *Indra-mukha* or the festivity in honour of Indra, the Lord of Business (ibid 140. 16), which seems to be a superficial *nirṇaya* owing to the *prathā* of the hymn ॐॐॐ ... (Pāda-pātha clearly ॐॐॐ ॐॐॐ ...) analogous to the worship of gods with cords (*dadhā*) to the recital of a *ya* sacred to Dadhikrā the divine steed (RV. 4. 39. 6). The Vaitāga-Sūtra (6. 9—ed. R. Garbe, London, 1878), on the other hand, employs it with reference to the *agnyaḥ* *dhāna* ceremony which also may be explained by the contents of some of the stanzas of the hymn (e.g. 3, 4, 7 and 8).

2. Ref. S. P. Pandit's ed. of the AV.

great scholiast has to leave hanging a half-verse labelling it involuntarily as No. 7.¹

It is intended here to see how far Sāyana's distribution is justifiable, and see if some other distribution could be suggested to substitute it.

The AV. is preserved in two recensions, the Śaunaka and the Paippalāda, the former of which is more popular than the latter. The Paippalāda version differs from the Śaunaka sometimes so widely that the problem of the constitution of the *ur-text* of the AV. gets camouflaged more than ever. Certain variants in the Ppp. version are, no doubt, not without merit and considerably help the interpretation of many a difficult passage in the AV.

Coming to the *prastuta*, let us start with stanza 4 of the Anukramagī (= 4 + 5^{ab} of Sāyana), a six-lined stanza which reads as follows :—

इमान्मे शूरशि मीमषो नो
यमर्षान् यमाम दूरम् ॥
शुनं नो अस्तु प्रपुणो विक्रयश्च
प्रतिपुणः कुलिर्न मा कृणोतु ॥
इदं हव्यं सैविदानी जूषेयां
शुनं नो अस्तु चरितमुत्थितं च ॥

The first two lines of this stanza which are absent in the Ppp. version of the hymn are said by Whitney to be an intrusion here in view of the mention of long journey (possibly a business tour) mentioned in b.²

These lines occur also in the Rgveda as 1.31.16^{ab} with a slight variation in b as इममर्षान् यमाम दूरम्.³ If then the

1. Some of the MSS. of Roth and Whitney's edition of the AV. present yet another division which of course is of little value. Thus they divide and number in the same way as Sāyana does, upto the middle of the 6th stanza (traditional) and make St. 7 consist of 6 lines which then ends where St. 7 of the Anukramagī (= St. 8 of Sāyana) ends. This means a queer tripartite-*even-odd-odd* passage (See Whitney's Note to his translation of AV. III, 15. 4—HOS. 7).

2. See Whitney's Note on the translation of AV. III, 154—HOS No. 7.

3. The Rgveda gives, a better metrical version than the AV. in this case. One is tempted to emend यम् in both the places to यत् to yield a readier sense.

two lines in question be neglected, for the nonce, as an intrusion, the structure of the stanzas of this hymn would assume the following shape :—¹

	Anu.	Sāyaga
St. 4	= 4 <i>ed ef</i>	= 4 <i>ed</i> + 3 <i>ab</i>
St. 5	= 5	= 5 <i>ed</i> + 6 <i>ab</i>
St. 6	= 6	= 6 <i>ed</i> + 7 <i>ab</i> (the solitary half-verse, in Sāyaga).
Sts. 7 and 8	= 7 and 8	= 8 and 9 respectively.

A closer inspection of the text of the hymn will render it plain that the *Anukramapī* only too correct in renading st. 5 as येन धनेन इच्छमानः । तन्मे भूयो भवतु ॥ and st. 6 as येन धनेन... इच्छमानः । तस्मिन् अग्निः ॥ thus fitly connecting येन धनेन with तर् (st. 5) and with तस्मिन् (st. 6). This easily brushes aside Sāyaga's distribution of the lines concerned.

Now, if one were to read between lines the six-lined stanza cited above, one would feel that, it is rather lines *ef* than *ab* that should be the cause of real disturbance. The reasons for this may be stated as under :—

(1) The mention of a long journey in *ab* cannot strictly be the cause of their intrusion in this Sōkta. On the contrary, it rightly explains the transgression (*śaraṇī*) mentioned in *a*. The long absence of the Yajamāna from home due to a long business tour has occasioned a break in the diurnal worship of the fire-god, for which he beseeches the god to forgive him (See Sāyaga in this connection).

(2) Nor need the absence of these lines in the Ppp. version taken seriously as a reason for doubting their genuineness in this hymn. This would be an *argumentum ex silentio*.

(3) On the other hand, the *Anukramapī stanza* in question, besides being six-lined, rather unusually, decidedly presents a solecism in the form of a discord of number between... अग्ने... सीन्तुः... (a) and... तस्मिन् त्वेषाम् (c). The general idea of the

1. At any rate the intrusion of some two lines, if not exactly these, must have baffled Sāyaga and this must have been partly responsible for the dislocation of the traditional distribution.

stanza is this :—The author or the singer of this hymn, a *panyakāma* haniya, wants to appease, in particular, Agni on account of the fault of omission on his part and appeal to him to forgive him for this (4^{ab}) and expresses a wish that his commercial dealings may prove him fruitful and profitable (4^{cd}). This general idea is unnecessarily disturbed by an anonymous allusion to two (gods) in 4^d, though in the light of the context the two might be taken to be Indra (mentioned in st. 1 *supra*, which is far removed from the present one) and Agni (mentioned immediately before, in st. 3 above). To invoke another god, in such a circumstance, besides Agni, 'to enjoy this offering with one accord', would be a little unbusiness-like on the part of the singer !

(4) Further, the expression *सुनं नो अङ्गु* in c even if it be regarded as a partial burthen) is, curiously enough, repeated in *f* and thus in the course of the same stanza. Thus lines *ef* rather than *ab* seem fairly removed from the immediate context of the 4th stanza of the Anukraman), and as such may be regarded as redundant in the natural course of it. Or else, they (lines *ef*) may at least be separated as solitary half verse rather than 6^{cd} (of the Anukraman), as has been done by Sāyana. In this latter case, the number of stanzas of the hymn would be nine as according to Sāyana, their distribution being as follows :—

New distribution			Anukra distribution			Sāyana's distribution		
st.	1-3	=	1-3	=		1-3		
st.	4	=	4 ^{abcd}	=		4		
st.	5	=	4 ^d	=		5 ^{ab}		
(a solitary half verse)								
st.	6	=	5	=		5 ^{cd} + 6 ^{ab}		
st.	7	=	6	=		6 ^{cd} + 7 ^(ab)		
st.	8 & 9	=	7 & 8 respectively	=		8 & 9 resp.		

The suggestion for an awkward extraction of a half-verse as an independent stanza and with it the case of verse-division of AV. III. 15 may be further considered from yet another angle

of vision. The AV. itself has suggested that six stanzas should be taken as the normal extent of a hymn of the third Kāṇḍa.¹

Thus according to the dicta referred to above, this hymn should contain six stanzas, the rest of its portion being a departure (*vikṛti*) from verse-norm of the 3rd kāṇḍa of the AV. Now stanzas 7 and 8 (acc. to Anukra. 8 and acc. to Sāyaga 9) have little to do with the rest of the hymn. Being primarily *yajus* formulae, they are fittingly employed as *paravedhkyā* and *yājyā* respectively in connection with the *agnyādhāna* ceremony.²

If we eliminate these last two stanzas for this reason, we have yet seven stanzas that remain, if of course, a half-verse, any for the matter of that,³ is allowed to stand as an independent stanza. But if, as suggested above, *pādas ef* of the 4th stanza (= Sāyaga's 5*ab*) are further eliminated, or neglected, as superfluous, we safely come to the number six of the stanzas in this hymn, which would be in obedience to the Atharva tradition *re* the verse-norm of the 3rd kāṇḍa of the AV.

And this elimination, without disturbing in the least, the theme of the hymn, easily removes the awkward fix of being forced *either* to count one stanza as six-lined on the one hand, *or* to look upon a solitary half-verse (keeping it hanging) as an independent stanza, on the other. Thus the revised distribution and numbering of the stanzas of AV. III. 15 would be proposed as follows:—

Revised distribution		Anukrama, distribution		Sāyaga's distribution
1-3	=	1-3	=	1-3
4	=	4 <i>abcd</i>	=	4 ¹
5	=	5	=	5 <i>cd</i> + 6 <i>ab</i>
6	=	6	=	6 <i>cd</i> + 7(<i>ab</i>)
7 and 8	=	7 and 8 resp.	=	8 and 9 resp.

1. See AV. 19. 22 and 23; this is made clear by the *Bṛhat-samyak-sampl*, in the beginning of its treatment of books 2 and 3 (the statements of this major Anukramampl, as Whitney calls it, have been cited by him in the learned introduction to his translation of the AV. (pp. cxviii and cxlix—HQS, 7). See also the *Atharvaparīṣiṣṭa*, 46. 9. 10.

2. See Bloomfield—Hymns of the AV.—SRE. No. 12, p. 354.

3. Either 4*ef* (= 5*ab* of Sā.) or 6*cd* (= 7 of Sā.).

4. Eliminating 4*ef* (= Sā. 5*ab*).

THE LATE MAHĀMAHOPĀDHYĀYA VĀSUDEVA ŚĀSTRĪ ABHYANKAR

C. R. Desai

On the 14th of October 1942 Mahāmahopādhyāya Vāsudeva Śāstrī Abhyankar passed away at the ripe old age of seventy-nine, and with his death comes to an end the distinguished line of teacher and pupil descending from the famous Nīlakaṇṭha Śāstrī Thattē of the Peshwa days, who brought Sanskrit learning from its distant seat of Benares to this capital of the Peshwas. The study of Grammar was the *forte* of these stalwarts and as Grammar is the very foundation of Sanskrit learning, their profound knowledge of this branch gave them an easy mastery over other branches of Sanskrit learning, like Mīmāṃsā, Vedānta. For the grammarians are *first* among learned men. (प्रथमं हि विद्वानः वेदव्याख्याः). The late Vāsudeva Śāstrī was the last of these stalwarts and the most distinguished, both on account of his position as Professors' professor in the premier College in the Presidency and on account of the very extensive record of his erudition evidenced in numerous works that he wrote and edited during a fruitful period of 50 years of his life in Poona (1792 to 1942).

Mahāmahopādhyāya Vāsudeva Śāstrī hailed from Satara, where he studied under Rāma Śāstrī Godbole, a distinguished pupil of Bhāskara Śāstrī Abhyankar, the grandfather of Vāsudeva Śāstrī. Bhāskara Śāstrī (1785-1872) founded a Sanskrit Pīṭha Śālā at Satara, wrote a commentary on the difficult grammatical work "Śekhara" and was honoured by the public with the title "Vidvanmuktaratna" for his profound erudition. He was first among the pupils of the famous Nīlakaṇṭha Śāstrī Thattē, the "Pāṇini" of Poona; and Vāsudeva Śāstrī who was fourth in this line of teacher and pupil may be fittingly honoured with the title of the Patañjali of Mahārāṣṭra, not only because most of the Pīṭhaśālās in this part of the country worked under his aegis and have been conducted by pupils taught by him, but also because of the stupendous task of translating the *Mahābhāṣya* in the language of Mahārāṣṭra, which he carried out in the decline of his life and dedicated

to the people thereof through the D. E. Society on the occasion of the celebration of his 76th birthday.

Vāsudeva Śāstrī lost his father when he was just a year old, and his grandfather, the famous Bhāskar Śāstrī died when he was seven ; it was his guru Rāma Śāstrī, who undertook the task of conducting the Pūṣāśālā at Satara and of looking to the education of Vāsudeva Śāstrī, a task which he performed with such thorough zeal and devotion that the late Vāsudeva Śāstrī could ill conceal the tears of gratitude that moistened his eyes whenever he had occasion to refer to his guru. He imparted all his deep learning to this more than a pupil and sent him to Poona with his blessings in the year 1891 where through the good offices of the late Justice Ranade he was introduced to the Management of the Fergusson College and was appointed a Śāstrī at the College to strengthen the department of Sanskrit, which was severely crippled through the loss in 1892 of Principal Vaman Shivaram Apte. His association with the college for over fifty years — for although he formally retired in 1928 after serving the College for thirty-six years, yet the teachers of Sanskrit in the College used to receive instruction from him in various branches of Sanskritic learning almost to the last day of his life—shed lustre over the College as a seat of Sanskrit learning. He was truly the professors' professor and used to explain all their difficulties in the various Śāstras. He bore his profound erudition with such grace, dignity and humility, that it never repelled his pupils, but attracted them more and more to him.

He worked unremittingly to the last day of his life and the numerous works he wrote edited, or translated bear testimony to his industry and learning. He was honoured with the title of Mahāmahopādhyāya by the Imperial Government in the year 1921 in recognition of his service to the cause of learning, while in the year 1938 his numerous admirers and pupils from all parts of Mahārāṣṭra celebrated his 76th birthday in a manner worthy of so great an occasion ; the then Prime Minister of Bombay presided over the celebrations ; he announced the publication of the 1st volume of the translation in Marathi of Patañjali's *Mahābhāṣya*, a work which the Mahāmahopādhyāya

presented to the Fergusson College as a token of his loving regard for that Institution. Two volumes out of the projected five have already seen the light of day, and the remaining three together with the learned Introduction will soon be published. It was the hope of the promoters of the project that the whole work would be printed and published during its author's lifetime; but that was not to be! and to the eternal regret of all lovers of Sanskrit, a light passed away from the world, leaving it to grope its way through the fog and darkness of ignorance.

**A Chronological List of the Works of the Late
Mahāmakopādhyāya Vāsudevas'āstri Abhyankar
(1863-1934)**

- (1) 1886 Com. on the Paribhāṣenduśekhara (in Ma.)
- (2) 1886 do the Laghuśabdenduśekhara (do)
- (3) 1902-10 Marathi Tr. of the Brahma-Sūtra Śāṅkara Bhāṣya (In Collaboration with Prof. Chandekar.)
- (4) 1904 'Tippaṇis on the Śrī Bhāṣya-Catussūtrī.
- (5) 1906 Edition of the Yatīndra-mata-Śīpikā.
- (6) 1914 do the Śrī-Bhāṣya (2 vols)
- (7) 1915 Tippaṇi on the First Sūtra of the Śrī Bhāṣya.
- (8) Do Original Work : Viśiṣṭadvaitamata.
- (9) 1916 Tippaṇis on the Bra. Sū. Śāṅkara Bhāṣya II. 1-2.
- (10) 1917 Edition of the Yogasūtras of Patañjali.
- (11) 1918 Original work : Advitāmāda.
- (12) 1921 Ed. of the Nāyāprakāśa.
- (13) 1922 Original Work: Sūtrāntara-parigraha-vicāra.
- (14) 1924 Com. on the Sarvadarśanasamgraha.
- (15) Do Ed. of the Saṁskārapaddhati.
- (16) 1928 Revision of the Nyāyakośa.
- (17) 1929 Original Work : The Dharmatattva-Nirṇaya.
- (18) 1931 Com. on the Prāyaścittenduśekhara.
- (19) — Marathi Tr. of the Br. Sū. Śāṅkara Bhāṣya II. 1-2.
- (20) 1934 Com. on the Mīmāṃsā Nyāyaprakāśa.

- (21) 1938 Com. on the Bhagavadgita Ch. 1-2.
 (22) Do do the Siddhānta-Bindu.
 (23) Do Marathi Tr. of the Vyākaraṇa-Mahābhāṣya Vol. I
 (24) 1939 Original Work : Kāyapaṇīśuddhi.
 (25) 1941 Original Work : Sādhanaśmṛti (In Ms.)
 (26) 1941 Marathi Tr. of the Vyākaraṇa Mahābhāṣya Vol. II
 (27) In Press do do Vol. III
 (28-29) To be published do do Vols. IV-V
 (30) 1942 do : Mokṣaśmṛti (Incomplete: in Ms.)



THE LATE PROF. S. S. SURYANARAYANA SASTRI

V. Raghavan

By the demise, after a brief illness, on the 9th December 1942 of Prof. S. S. Suryanarayana Sastri, the University of Madras and the field of Indian Philosophy suffered a serious loss. It is all the more unfortunate that Prof. Sastri should have passed away at so premature an age as forty-nine, and at a stage in his scholarly career when he was giving to the world of his best.

Prof. Sastri was educated at the Madura College, Madura and he Pacchiappa's College, Madras, up to his B. A. which he passed with a first class. As a Lecturer in the Pacchiappa's College, he qualified himself for the M. A. degree through the Presidency College, with rare distinction. He went to Oxford as a Government of India Scholar and received high praise from Bradley. He was also called to the Bar.

After his return from England, he practiced as a lawyer for a short time and was also the Principal of the Madura College. In 1927, he became the Reader and the Head of the Department of Indian Philosophy in the University of Madras. From his early days he was noted for his strong memory and excellent writing. His work covers mainly the fields of Advaita Vedanta and Śivādvaita, but he has not been without making significant contribution to several other branches such as Sāṃkhya. He was also the General Secretary of the Philosophical Congress. In 1937, he presided over the Philosophy Section of the Trivandrum Session of the All-India Oriental Conference. He had also delivered the Principal Miller lectures on the Advaitic concept of Progress, in the Madras University (See J. O. R., Madras). Some of his most well-known works may be mentioned here :—

- | | |
|---|--------------------|
| 1. Śivādvaita Nirṇaya. | Madras University. |
| 2. Śivādvaita of Śrīkaṭha. | " " |
| 3. Sāṃkhya Kārikā. | " " |
| 4. Siddhānta Leśasāṅgraha of
Appayya Dīkṣita | " " |

5. Bhāmatī Catusūtrī
(with Dr. C. Kunhan Raja). Adyar Library.
6. Mānameyodaya
(with Dr. C. K. Raja). „ „
7. Vedāntaparibhāṣā „ „
8. Paramārtha Sāra of Śeṣa. New Indian Antiquary,
Extra Series.
9. Vivaraṇa Prameya Saṅgraha
(with Dr. S. Sen). Andhra University.

His shorter works include a primer of logic and an account of Śaṅkara. His learned papers to the several Research Journals are too numerous to be mentioned. He had planned many more important works and translations of classic works of Indian Philosophy when fate cut short his life. Though a metaphysician, the late Prof. Sastri was also ardently emotional, thanks perhaps to his worship of Devī and Kumāra.



REVIEWS

The Vis'va Bharati Quarterly : *Abanindra* Number. Vol. VIII, Parts I & II, May-Oct. 1942. by K. R. Kriplani.

The Muses are born Sisters, and it is not rarely that they choose a common devotee, though the measure of their bounty may vary. The illustrious house of Tagores has been a favourite haunt of these divine Sisters, and like his uncle Rabindranath, Abanindranath—the Father of Modern Indian Art—has secured a place of honour amongst the great men of the world.

Every country has its own cultural heritage which is the most sacred treasure of her sons. India, with a glorious history in all the spheres of human activity and achievement, has undoubtedly had her own traditions in the domain of Art though a thick mist of Western influence and the sudden flush of some of its gliding features had blinded us to it, during the last century. Abanindranath, with a keen searching insight, and his artistic vision illumined by a spirit of independence, started the revival of genuine Indian Art by breathing new life into the elaborate, exquisitely fine specimens of old Indian Painting—The Moghul miniatures or the frescoes of Ajanta and making them capable of expressing the Indian mind. His greatness lies in his picking up the thread of lost tradition and redeeming the country's original heritage. As Painter, Poet, Play-write, Musician and in a variety of other spheres, Abanindranath has been striving all along to assert India's native culture and can rightly be called the philosopher-Artist of modern India. It is the soul of the artist that manifests itself in a variety of ways through his works. The Style and the Technique shape themselves to suit the expression of that soul but they can never replace it. Where there is usurpation of the soul's place by Technique we get mere waxen images—soulless Pretenders of Art.

The Number under review contains tributes to the Master from his great admirers like the Marquess of Zetland, Sir William Rothenstein, and Mohitlal Majumdar as also by his illustrious disciples like Nandalal Bose, Mukul Dey, Asitkumar Haldar and some other persons of repute. The reproduction of

the Master's own famous article—"Śiṣṭāṅga or the Six Limbs of Painting" and his masterly exposition of the fundamentals of painting contained in

रूपवेदः प्रमाणानि सावकाशप्रयोजनम् ।

सादृश्यं वर्णिकर्मण इति चित्रं पञ्चकम् ॥

gives a new vision to the reader. The numerous plates given at the end do bear splendid testimony to Abanindranath's personality and his teachings.

The Editor has spared no pains in making this number a success and he deserves congratulations—and also gratitude for serving the cause of Indian Art.

—Y. G. VAZE.

Jainism and Karnāṭaka Culture. By *S. R. Sharma*, M.A., Demi pp. xxix, 213. Price Rs. 5. Pub. by Secretary, Karnatak Historical Research Society, Dharwar, 1940.

The main part of the work under review, as its author says, is a revision of his thesis 'Jainism in South India' approved by the Bombay University for the M. A. degree in 1928. Being a cultural study of Jainism in Karnāṭaka, the work deals with the historical landmarks in the vicissitudes of Jainism in Karnāṭaka and its reaction to the culture of Karnāṭaka.

The work is divided into four broad sections. Section I is an unbiased and scrutinising historical study in the antiquity of Jainism, its spread in South India and its influence over the rulers and the people of South India, with reference to some important aspects which have a bearing upon factual evidences vouched by epigraphical and archaeological remains in India. Section II deals with the rich contributions of medieval Jaina writers of Karnāṭaka in Literature, Art and Architecture, which have justly raised Jainism and what it stands for considerably high in the estimate of culture. Section III makes an unmistakable and up-to-date attempt to trace the vicissitudes and metamorphosis that Jainism has undergone through many centuries past in South India, especially in Karnāṭaka. Here too, the attitude of the learned author is that of an impartial judge of facts rather than that of a sentimental or orthodox writer—the right attitude that should bear well with modern scholarship. It is

an account of Jainism as it was and Jainism as it came to be, his brief against the numerous misconceptions regarding Jaina History, his discussions on the extent of influence and causes of disintegration of Jainism in the South, all these, are as unbiased and unsophisticated as they are sound and learned. Curiously enough, particularly his views as regards Ahimsā and Pessimism in Jainism tally with those of the present reviewer.

The merit of this work is certainly enhanced by four appendices :—

(A) A comparative (Digambara and Śvetāmbara) Genealogies of the Jaina *gurus* as available from the Jaina chronicles.—(B) Documents—Mss. Material (bearing on the work) preserved in South India.—(C) Notes—elucidating certain crucial points and technical terms in Jain Philosophy, theoretical and practical.—(D) A detailed bibliography of (1) Sources, archaeological and literary, and (2) published literature on Jainism comprising articles and works of various scholars in the field.

In short the present work is a welcome study in Jainism in Karnataka and should prove to give a good stimulus to those interested in the vast field of Jainology, the extent of which is yet to be explored by modern scholarship. One only wished that the book should not have suffered from some of the glaring misprints and that it should have contained English renderings of all the Kannerese and Sanskrit passages.

It is a happy augury to the Karnatak Historical Research Society of Dharwar that they have published this learned monograph as Vol. I of its Silver Jubilee Publication Series, on the eve of their Silver Jubilee.

—R. D. L.

Ṛgveda Samhitā with Sāyaṇa's Commentary, Vol. III (Maṇḍalas 6-8). Edited by *The Vaidika Saṁśodhana Maṇḍala, Poona*, Pages xvii + 64 + 966, size 7" × 10½" 1942. Price Rs. 16/—.

The Vaidika Saṁśodhana Maṇḍala, Poona, have rendered a signal service to the cause of Oriental studies by their worthy undertaking of a revised *editio criticus* of the Ṛgveda with the excellent commentary of Sāyaṇācārya, which has been a *desideratum* especially when the edition of F. Max Müller as well as the Bombay ed. of the work have been out of print for long.

Founded on the 1st of August, 1928, in Memory of the late Lok. B. G. Tilak, the Maṇḍala have so far placed before the public a critical text of the first eight *Maṇḍalas* of the R̥gveda with Sāyana-bhāṣya, in three grand Volumes { Vol. I containing *Maṇḍala* 1 (1933), Vol. II, *Maṇḍalas* 2-5 (1936) Vol. III, *Maṇḍalas* 6-9 (1941).

The work is based on a variety of Mss. in various characters, secured from various quarters of India as well as from those outside. The *apparatus criticus* presented by the editors in the introductions to the three volumes speaks of the width of the span of the plan before them, as the excellent collation of the Mss. material does of their patient industry and consummate scholarship in the Vedic field.

The 3rd volume which is at present, under review is based on as many as 30 different Mss, the principle adopted here in fixing the text of the bhāṣya being uniform with that adopted in the previous two volumes. A feature of these volumes is that they record all the places where the learned scholiast differs or seems to differ from the jada-pāṭha. In short the work of the Maṇḍala is progressing on an unmistakably sound basis and is thoroughly in conformity with the up-to-date principles of critical editing. It is hoped that before long the Maṇḍala will be able to acquit themselves of the stupendous task they have undertaken, by bringing out the last volume of the R̥gveda to be followed, of course, by others as precious of the rest of the Vedic literature. We may, *en passant*, venture to suggest here that an *index verborum*, or preferably a complete dictionary of the R̥gvedic vocables with all possible interpretations of theirs suggested by Vedic scholars, Indian as well as Western, be also noted down by the Maṇḍala as a supplementary volume to the present ones. Such a dictionary is a great necessity of a Vedic student, and will surely stimulate his interest in the Vedic studies.

Meanwhile, it is impossible to speak in too high terms of the services rendered by the Vaidika Samśodhaka Maṇḍala in laying down *de novo* the foundations of Vedic Research, in our mother-land which has preserved for us the noble heritage that is ours.

—R. D. LADOU

Vaiṣṇava Faith and Movement in Bengal, by Dr. S. K. De (Calcutta, General Printers and Publishers Ltd., 1942. Pp. 535, Price Rs. 10/-.)

Like the Wāṅkari faith in Maharashtra, Vaiṣṇavism is a living faith in Bengal. Caitanyism, the form of Vaiṣṇavism with which an attempt is sometimes made to establish a relation of the Wāṅkari faith, is presented to the reader in this weighty volume of closely printed over five hundred pages by a great Bengali Scholar Dr. S. K. De of Dacca University.

Caitanyism is a religion of love and Caitanya is its author. Even before the advent of Caitanya in Bengal, there were Vaiṣṇavas like Jaydeo, Chandidas and Vidyapati and it is true that Bengal Vaiṣṇavism owes a good deal to those poets who sang the amours of Rādhā and Kṛṣṇa. Yet it is accepted on all hands that the great impetus and the special form which this Vaiṣṇava movement received in Bengal were practically wholly due to the personality of Kṛṣṇa Caitanya, the Lord of Navadvīpa.

The Book under review is a thorough and comprehensive study of the Caitanya faith and movement in so far as its author and his immediate Vṛndāvana followers are concerned. The Navadvīpa branch has not been touched and we would like this opportunity to request the author to present an equally comprehensive and thorough study of that branch also. The method followed in this book is an objective one. The author puts before his readers a faithful summary of the original works like *Bhakti-Rasāmṛta Sindhu* or *Bhāgavata Sūdarbhā* of the six Goswamins to whom it was left to elaborate and define the doctrine, creeds and practices of this faith. Where no works are available, the author tries to collect the possible evidence, sift the authentic from mere hearsay and arrive at conclusions which shall stand the test of scientific enquiry. The great scholar has tapped both the Sanskrit and Bengali sources in order to collect the data for his thesis. A wealth of other writings bearing on these has also been mastered. And we have before us, as a result, a very thorough and masterly presentation of the Vṛndāvana branch of the Vaiṣṇava faith and movement in Bengal.

It begins by determining the beginnings of this faith in Bengal. Having set aside the theories of its origin which trace

it to Rāmānuja or Mādhva, it rightly accepts the theory that this Vaiṣṇava movement like the similar Vaiṣṇava movements in other provinces, is to be traced to the influence of that immortal work *Śrīmad Bhāgavata*. By the bye, it is interesting that inspite of the fact that Caitanyism was dualistic its promulgators respected Śrīdhara's commentary on the Bhāgavata, even though Śrīdhara was an advaitist.

In the second chapter, the author proceeds to examine the data regarding the life and works of Kṛṣṇa Caitanya. After sifting a mass of Sanskrit and Bengali material, he tries to present the story of his life which can be fairly accepted as a consistent account of the life-history of the great devotee. However, it must not be forgotten that this is a case where differences of opinion concerning the details are possible. For instance, different accounts of his death are given. But the author rightly accepts the natural version that this great devotee also died just a natural death. We would, however, take this opportunity to refer to one point, a point of minimum importance from the point of view of the life-history of Caitanya, but important from the point of view of Maharashtra Vaiṣṇavism. On page 69 while giving an account of the long and extensive pilgrimage of Caitanya in the Southern and Western India, the author says, "it is probable also that he left behind some general influence in the Maratha Country, which survived as it did, through a century to the days of 'Tukārāma, who acknowledges his debt to "Caitanya Teachers". The great scholar relies on J. Nelson Fraser's 'The Poems of Tukaram'. The present writer, however, thinks that no such relationship can be established from this mere similarity of names. The Caitanya teachers referred to do not belong to Caitanya Movement of Bengal. That Lord Gaurāṅga must have visited the Dekkan, nobody has any right to doubt. But a close and comparative study of the two movements shows that there are fundamental differences between them which preclude any hypothesis of such kinship.

In the third chapter, the author deals with the life-history of Rūpa, Sanātana and other Goswāmīns who are, as stated above, responsible for the elaboration and definition of the doctrine and cult of this Vaiṣṇava Movement.

In the chapters 4, 5 and 6, we are introduced to the Rasa Śāstra, Theology and Philosophy and Ritualism and Devotional Practices of this faith. This is the central portion of the book. The last, viz. the 7th chapter is devoted to the literature of this faith.

It is, however, impossible to give in a short space at our disposal any adequate idea of Rasaśāstra, Theology and Philosophy of this faith or of the scholarship of the author manifested in this portion. As a specimen of intensive study of the several original works made by the author, we would like to recommend our readers to refer to pages 193, 313 to 320 where references from Epics, Purāṇas, Vedic Literature, Tantra and Āgama and other devotional Texts and Commentaries to be met with in the original works are given.

It was indeed a great gain for Bhaktiśāstra that Lord Gaurāṅga, the God-intoxicated sage, had for his immediate disciples learned scholars and rhetoricians like Rūpa and Jīva Swamīn, who tried to construct a science of such subtle things as sentiments and emotions of love or Bhakti. The credit of first systematizing the supreme devotion of love belongs to Rūpa Gośwāmīn. While most of the orthodox rhetoricians would treat Bhakti as Bhāva and not Rasa these poet-rhetoricians have, like Madhusūdan Sarasvatī created Bhakti as Rasa and employed the whole apparatus of orthodox Sanskrit rhetoricians to give an elaborate analysis of these erotic sentiments. It is impossible to give to the reader even a rough idea of this complex discussion full of crowded details. It should be read in the original. We only point out that this sentiment of love has been studied also through its Vibhāvas, Anubhāvas and Vyabhicārībhāvas. It is a fine specimen of intellectual subtlety. So also is the treatment of their Theology and Philosophy. In Philosophy Chaitanyism is dualistic and has much in common with other Vaiṣṇava faiths. Its theology is peculiar. We quote below an interesting passage from Dineshchandra Sen's 'The Vaiṣṇava Literature of Medieval Bengal' which will give some idea of their interesting theology.

D. C. Sen says :

"The sum and substance of their theory worked out in minute detail in the theological works of the later Chaitanya

School is that Lord, who is all beauty, willed to taste his own love and incarnated himself in Chitanya. The Gopis represent the reflex power of the Lord by which he can enjoy his own perfect beauty. There are as many Gopis as there are emotions in the soul to welcome Him—the Beloved One. But the greatest of all is Rādhā who lives not for herself but for Him alone. According to these Vaiṣṇavas Chaitanya when bewailing his separation from the deity is Rādhā and when he becomes one in this soul with the beloved God in his trances, he is Kṛṣṇa himself. Rādhā and Kṛṣṇa both, are thus incarnated in the person of Chitanya while the other Gopis are incarnated in his followers."

We should like to end this notice of a very valuable book on Bengal Vaiṣṇavism by saying that this book will prove a great help to the student of Bengal Vaiṣṇavism. The scholarly work deserves to be studied first hand.

—S. V. D.

A Handbook of Virasaivism. By S. C. Nandimath, M.A., Ph.D. (Lond.), Principal and Professor of Sanskrit, Lingaraj College, Belgaum. With a foreword by Prof. R. D. Ranade, M.A. Price : Rs. 3.

While books on Advaita, Viśiṣṭādvaita, Jainism and Buddhism are many and various, there have been no reliable books in English on Virāṣaiva religion and philosophy. In result, Histories of Indian Philosophy hardly refer to Virāṣaivism. Dr. Nandimath, therefore, deserves to be congratulated by all students of Indian culture, and especially of Indian philosophy, for his readable, scholarly and comprehensive *Handbook of Virāṣaivism* which, not only gives the reader an adequate introduction to Virāṣaiva writers, and to Virāṣaiva ethics, philosophy and metaphysics, but also refer him to original authorities so that he may do research on his own. Dr. Nandimath's book is packed with matter and will repay earnest study. Philosophically, Virāṣaivism favours a *via media* between Advaita and Viśiṣṭādvaita. The general argument of the book has been eloquently summarized in the last chapter, "The Quintessence of Virāṣaivism". The con-

cluding sentence of the book may be here quoted as a quintessential summary of Dr. Nandimath's able thesis: "Democratic in spirit, puritanic in fervour, with service for its watchword and the *śaṭ-sthala* for its signposts, Viśiṣṭaivism firmly blends together man's spiritual and social lives and thus teaches all the art of right living." Dr. Nandimath's book deserves to be read by a large circle of readers, for, besides being a valuable treatise, it is also finely got up, bound in full calico; and although it is nearly 300 pages in bulk, its price is within the reach of all.

Śrī Rāmāyaṇa Mahākāvya, with Marathi translation and a critical survey. Vol. VI. 'The Sundara-kāṇḍa. Edited by Pandit S. D. Satavalekar. Size crown 8 vo., Pp. 16, 542. Price Rs. 3. Published by Svādhyāya-Maṇḍala, Aundh, 1942.

The Svādhyāya-Maṇḍala of Aundh, under the direction of Pandit S. D. Satavalekar is rendering very valuable help to the critical students of the Vedic literature by publishing very accurately prepared editions of various Vedic Samhitās and the Daivata-Samhitās. In addition to this laudable work in the field of Vedic Studies, the Maṇḍala has undertaken to bring out, since 1941, in 10 volumes a fresh illustrated edition of the Vālmiki Rāmāyaṇa with a synopsis of each Kāṇḍa, a Marathi translation and a critical survey called the *Nīrtikagya* of the particular portion comprised in each volume. The translation is printed just below the text on the same page, which makes this edition equally useful for a careful student who can conveniently compare the translation with the original, and for a general reader who is primarily interested in the story. The *Nīrtikagya* is indeed a special feature of this edition. It presents a critical analysis and an interpretation of the Rāmāyaṇa from the historical and political points of view, showing that the Rāmāyaṇa is not merely a Kāvya, but solid and reliable history of the Aryan expansion in the South; it also contains many other original, and thought-provoking observations, evincing a prolonged and profound study of the epic by the editor. The survey appended at the end of the Sundara-kāṇḍa, for example, contains an account of the various theories about the location of

Rāvāṇa's Lakṣhā (particularly of those advanced by C. M. Mehta and T. Paramashiva Iyer), the life of Vālmiki and some popular beliefs of the time of the Rāmāyaṇa. In this respect this edition resembles that of the sister epic, the Mahābhārata, which was being published by D. S. Yande of Bombay and which has unfortunately remained incomplete.

So far Vols. I Bāla-kāṇḍa, II Ayodhyā-kāṇḍa part I, and VI Sundara-kāṇḍa are out. The present reviewer is mainly responsible for the VI volume being published earlier than Vols. III-V. As the Bombay University had appointed the Sundara-kāṇḍa for the B. A. Voluntary Sanskrit Course for 1943-44, he requested Pandit Satavalekar to give that Kāṇḍa priority over the earlier ones, for the benefit of the College students. The remaining volumes will be published hereafter in due order and without undue delay. A substantial concession in price is offered to those who would pay in advance for the whole set of 10 volumes. We strongly recommend this nicely got up edition to the notice of our readers.

-N. A. G.

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Pāribhāṣika-podārtha-saṅgraha (परिभाषिक पदार्थसंग्रह-तर्कसंग्रह-संक्षेपावली) by Kuruguṇṇi Rama Sastri. Cr. Pp. 144. Rs. 1-4

TANTRA, MANTRA

S'aktisangama Tantra, Vol. II Tārākhaṇḍa (शक्तिसंगम-तन्त्र-ताराखण्ड) critically edited with a Preface in English by Dr. R. Bhattacharya, Baroda 1941. Bds. Roy. Pp. 12, 271. Rs. 3

VEDANTA

Bhagavadgītā with Sarvatobhadra of Rājasaṁ Rāmakaṇṭha (भगवद्गीता-सर्वतोभद्र व्याख्यानसहिता) ed. with Intro, in English by Dr. T. R. Chintamani. The detailed Intro, and the two Indices that follow the text will prove to be of great help to those who desire to carry on the study of the problem of the Kashmirian recension of the Bhagavadgītā further. Madras 1941. Cl. Roy. Pp. 83, 524, 46. Rs. 5-4

Brahmasūtra-siddhānta-muktāvalī (ब्रह्मसूत्रसिद्धान्त-मुक्त्यावली) ed. with Vanamālī Miśra's Comm. from a rare MS. by Pt. Balācārya Khūperkar Sastri. The Comm. contains a lucid and accurate exposition of all knotty points in Dvaita Vedānta. Poona 1942. Roy. Pp. 247. Rs. 2-8

Hindu Philosophy of Conduct, being Class-lectures on the Bh. Gita by the late M. Rāṅgācārya ed. by M. R. Saṁpath-kumaran. (Sanskrit text with Eng. trans. and an exhaustive explanation of Bh. Gita Chaps. 1-6 and a glossary of Sanskrit words occurring in the lectures) Vol. I, 3rd ed. Madras 1942. Roy. Pp. 16, 752, 21 Rs. 5 net. (Continuation Vols. II and III already published in 1936 and 1939 respectively of equal size, costing, each Rs. 5).

Song-Celestial being the Eng. trans. of Bh. Gita in verse by Sir Edwin Arnold. Allahabad 1939. Paper, Pp. 108. Rs. 1

Study of S'ankara by N. M. Sastri. The book is divided into six chapters dealing with the source, method, ontology and epistemology of Sankara's doctrine comparatively with those of others, and a conclusion giving a short resume of the whole book. Calcutta 1942. Cl. Roy. Pp. 7, 266. Rs. 4-8

Svatantradvaita or Madhava's Theistic Realism by B. N. R. Sharma with a Foreword by D. M. Datta. Tiruvadi 1942. Roy. Pp. 4, 76. Rs. 2

Tattvas'uddhi of Jñānaghanapāda (तत्त्वशुद्धिः) ed. with an English Intro. by S. S. Suryanarayana Sastri and E. P. Radhakrishnan. An authoritative work on Advaita Philosophy. Madras 1941. Pp. 12, 306. Rs. 3

Vedāntaparibhāṣā of Dharmarāja Adhvarin (वेदान्तपरिभाषा) Text with Eng. trans. by S. S. Suryanarayana Sastri and a Foreword by Sir S. Radhakrishnan. Adyar 1942. Demi Pp. 40; 218. Rs. 2-12

—Do— —do— with English annotations and translation by Swami Mādhavananda. Calcutta 1942. Cr. Pp. 18, 248. Rs. 3-8

Vijñānadīpikā of Padmapāda (विज्ञानदीपिका) ed. with a running Comm. called Vīṇṭi and Intro. and summary in English by Dr. Umesa Misra. Allahabad, 1940. Pp. 37, 2, 47. Rs. 1-8

Vivaraṇa-prameya-saṅgraha of Dhāratītiṛtha (विवरणप्रमेयसंग्रह) Vol. I Text ed. with an Intro. and analytical Table of Contents in English. Vol. II English translation complete, by Prof. Dr. Śaileśwara Sen and S. S. Suryanarayana Sastri. Walsur 1941. Vol. I, Roy. Pp. 110, 348. Rs. 8
Vol. II, Roy. Pp. 550, VIII. Rs. 7

YOGA

The Yoga of the Kathopanishad by Sri Krishna Prem. The point of view from which this work has been written is that the Kathopanishad is a practical treatise written to help us to achieve a real end. It is an exposition of the ancient road that leads from death to immortality, a road which is open today as it was when our text was written. Allahabad Cl. Demi. Pp. 298. Rs. 6

PROSE, POETRY ROMANCE etc.

Mādhavānala-Kāmakandalā Prabandha (माधवानलकामकण्डला-प्रबंध) A Romance in old Western Rajasthani by Gaṇapati, a Kayastha from Amoda, ed. by M. R. Majumdar. Vol. I. Baroda 1942. Roy. Pp. XIII, 5, 509. Rs. 10

Descriptive Catalogue of Govt. Collection of Mss. at the Bhandarkar Institute, Vol. XIII, Pt. II Kāvya compiled by P. K. Gode. Poona 1942. Pp. XX, 523. Rs. 6

- Nīlakaṇṭha-vijaya** of Nīlakaṇṭha Dikṣit (नीलकण्ठविजय) ed. by C. Sankara Ram Sastri. 2nd ed. Madras 1941. Cr. Pp. 188. Rs. 1
- Padyāṃṣa-taraṅgiṇī** of Hari Bhāskara (पद्यांशतरंगिणी) ed. for the first time with Intro. in English, Appendices, critical notes etc. by Dr. J. B. Chaudhari. The verses chosen by Hari Bhaskar as well as those of his own are precious gems. This work shows much light upon the literary activities of our country in Sanskrit about 300 years ago. Moreover, it shows that the Muhammadan rulers of India were not slow in patronising Sanskrit studies in their own courts. Calcutta. Demi. Pp. CCIX, 135. Rs. 8
- Rasavimarsa** in Mārāṭhi language (रसविमर्श) by Prof. Dr. K. N. Watwe. Thesis approved for the Ph. D. Degree in Marāṭhi language by the Bombay University. Poona 1942. Demi. Pp. 7, 463. Rs. 5
- Ājñulaghvi or Malatimadhava-katha** (अज्ञुलघ्वी or मालतीमाधव-कथा) critically ed. for the first time from the only extant Ms. with an Intro. and explanatory notes by Prof. N. A. Gore with a Foreword by Dr. Raghavan. Poona 1943.
- Some Concepts of Alankāra-Śāstra** by Dr. V. Raghavan. Contains a complete and critical account of some of the important concepts of Alankāra Śāstra presented together for the first time. They are historical and in great detail, so that a complete examination of the ideas of all writers on a particular concept may lead to the discovery of several ideas which will be of value for the proper appreciation of the finer aspects of the rich contributions of the Alankāra Śāstra. Adyar 1942. Cl. Demi Pp. XVIII, 312. Rs. 4

VEDA

- Āitaraya Brāhmaṇa** (ऐतरेय ब्राह्मण) with मुद्रमदा of पद्मसुहसिन्व. ed. by R. Anantakrishna Sastri. Vol. 1. Adhyāyas 1-15. Trivandrum 1942. Roy. Pp. XII, 3, 633. Rs. 6-8
- Daivata Samhitā** (देवतसंहिता) Part I. Agni, Indra, Soma and Marut Devatas, ed. with Hindi Intro. by Pt. Sacavalekar. This is not an independent Vedic work but is a combination of the four principal Samhitas presented with a different

arrangement, of the hymns therein, so that, all the hymns addressed to a particular deity, like Agni or Indra may be found together in one place. Aundh 1941. D. Cr. Rs. 5

Diagrams of Vedic Fire Alters by Dr. Raghu Vir, 33 Diagrams with explanation. Rs. 2

Maitrāyaṇī Samhitā Yajurvedīya (मैत्रायणीसंहिता यजुर्वेदीय) critically ed. by Pt. Satavalekar. Aundh 1942. Dr. Cr. Pp. 24, 568. Rs. 5

Rk-samhitā part III (ऋक्संहिता.तृतीया भागः) with Skandhaswāmī Bhāṣya and Venkaṭamādhava's Dipikā ed. by L. A. Ravi Varma, Trivandram 1942. Rs. 1-8

Sāma-veda Samhitā (सामवेदसंहिता) with the Comm. of Mādhava and Bharataswāmī ed. by Dr. C. Kunhan Raja. Both of them are ancient Comms. and earlier than Sāyana. Adyar 1941. Demi Pp. XIV. 416. Rs. 6

Vedaprakāśa (वेदप्रकाश) Text with Marathi trans. of माध्वदीन बाळसेनीविसंहिता of the White Yajurveda by Sridhar Sastri Pathak. Poona 1942. Rs. 10

Veda-sāstra-Dipikā (वेदशास्त्रदीपिका) — a collection of essays in Marathi and Sanskrit on Vedas, Vedāṅgas, Nyāya, Mīmāṃsā etc. by learned Pandita. Poona 1941. Pp. 34, 540, 28. Rs. 2-8 net.

Mr. L. R. Gokhale's Works in Marathi on ऋग्वेदगीता

१ श्रीमद्भगवद्गीता-प्रवेश. अध्याय १ ला—यांत प्रथम श्लोक नंतर पहिले व पदचोब नंतर अन्वय, मराठी, इंग्रजी अर्थ दिला असून पदचोबांत प्रत्येक शब्दाचे व्याकरण दिले असून शब्द त्या ठिकाणी व्युत्पत्तीहि दिली आहे. मागील श्लोकांचा संबंध पुढील श्लोकाशी कसा येत आहे हेहि प्रत्येक श्लोकाचे आरंभी दाखविले असून अध्यायांतील विषयांचा विस्तार बसा होत गेला आहे हे दाखविण्यासाठी श्लोकांचे विवरणहि दिले आहे, किं. १३ आहे.

२ —Do— अध्याय ९ वा, राजविद्याराजगुह्ययोग—भक्तियोग-भाग १ ला, बरील पद्धतीवरण लिहिले आहे, किं. द. १-४.

३ बृहत्सोक्त—यांत अ. गीतेतील अक्षरविलेई प्रत्येक शब्दाचे मराठी, इंग्रजी व हिंदी अर्थांसह स्पष्टीकरण असून व्याकरण विषयक टीपा आहेत. (छवकरच प्रसिद्ध होईल).

He had no property. He enjoyed immunity from civil law.²²⁸ Buddhism overthrew the old order and divided society in two groups, the ascetic and layman. The former was organised into a powerful institution. It built monasteries, charity houses and shrines and conducted schools for laymen. Women were ineligible for the order of monks at first. Later they were freely admitted. Corruption and vice soon stepped in and polluted the sacred atmosphere. Brahmanism did not establish Vihāras for their Sanyāsins and discouraged women from ascetism. Women and money have been the disruptive forces in all religious institutions.²²⁹ Ascetics covered themselves with bark garment or tattered clothes sewn together. Some roamed naked. They arranged their hair by using the juice of trees. Ingudi seedcrush was applied before bath. Pindas offered to manes were made of Ingudi and Jujube fruit.²³⁰ Manu gives various methods by which Sanyāsins is to hasten his death. 'This idea of torturing the flesh to meet death is contrary to Brahmanas.'²³¹ The orthodox view is voiced in the following. 'If through renunciation any one can get salvation, the mountains and trees would soon attain it.'²³² Gītā makes a compromise by reinterpreting 'renunciation.'

Gambling was popular ever since the days of Rigveda. Two officers controlled the game. The manager collected royal dues and the umpire gave decisions. Bibhitaka was used in making dice. Cowries were also current. Draughts were made of four different colours. Kings made them out of emerald, gold, ivory and mercury (gilded red). The cubical pieces were arranged on a wooden board with houses. The play by proxy was allowed other party consenting. Stakes included all articles of utility. Slaves could be staked. Nala lost his kingdom but refused to stake his wife. Staking of a wife is unparalleled. A gambling house was a rendezvous of all bad characters in society. Fraud and deception were common. It ruined many an honest man. There were public duels (armed and unarmed) of the warriors and gymnasts. Men also fought with lions, tigers and elephants.²³³ Usually all festivals were accompanied with music, dance and dramatic representation. Hunting was a favourite pastime with Kshatriyas. The party was accompanied by trained dogs. It

was thought respectable for warriors to eat the flesh of the game hunted by them. Travelling was encouraged by making visits to holy shrines a part of religious duty. Corporate travelling was a source of pleasure and knowledge.³³² The king appointed jokers at his court to get relief from tedium of routine.³³³

Coronation was a very important function. Shāntiparva gives the following description. There is a state procession. Dharma is seated in a chariot drawn by sixteen white oxen. He

Coronations

resembles king Soma who is carried to the sacrificial ground in an ox-carriage. The streets are adorned with white garlands and flags; fragrant powders are scattered and incense kept burning. Pitchers full of water are placed at the entrance of the hall where charming maidens are awaiting his arrival. The priests consecrated him by sprinkling water fetched from oceans, rivers, ponds, springs and other sources, and reciting holy hymns.³³⁴ The king formally appoints officers to look after various departments, receives gifts from feudatories, rewards friends and servants and distributes charities.³³⁵ The Shatapatha account differs in some respects. Four wooden jars are carried along by the priest, kinsman, friend belonging to his caste and merchant. Seventeen kinds of waters, already procured, are poured into those jars. After the bath he ascends the tiger's skin representing the strength of Soma. He puts on an inner silk-piece and an outer garment of white wool. To these is added a robe. The neckgear is put round the neck and its extremities are tied to the lower garment near the navel. According to others it is to be fastened round the waist (like a girdle). He is then given three arrows and a bow. A eunuch is standing nearby into whose mouth he throws a piece of copper to avoid death from serpents, etc. Afterwards he marches in five directions.³³⁶ A piece of lead, representing Namuchi, is thrown on the ground upon which he treads. On one ankle he puts on Rukma; a similar ornament is worn on the head for long life. He prays to Varuṇa and Mitra raising his arms aloft. Adhvaryu sprinkles the waters along with others. A chariot is brought in, which he occupies surrounded by a hundred cows. He puts on a pair of shoes made of boar's leather. He is addressed as Arjuna the

secret name of Indra. He deserves to be so-called owing to his two-fold capacity viz. knight-hood and sacrificership. Then he bestows rewards. He is carried in a royal litter to the gambling hall. The play begins. Kali is counted as the highest throw.³⁸⁷ The cow is offered as a stake. The priest hands over to him a wooden sword.³⁸⁸ The oath of allegiance to be taken by the king is already referred to.

Vṛṣākapi (identified with Mahāvarāha himself) appears as the first worshipper of Piṅgs. He offers three Pindas to the manes. The balls are the three lumps of wet earth shaken off

from the tusk.³⁸⁹

Upanayana is another important ceremony when the student is formally given in charge of the preceptor.³⁹⁰

The ceremony was performed a second time by grown up men, when they wished to learn a new science (विज्ञान) from a teacher. In Upaniṣads learned Brahmins approach Janaka to get the rare knowledge of Ātma-Vidyā. Caste-superiority did not prevent higher castes from approaching even a Śūdra if he could impart any valuable Vidyā.³⁹¹

RELATION OF EPICS TO BRĀHMANA LITERATURE

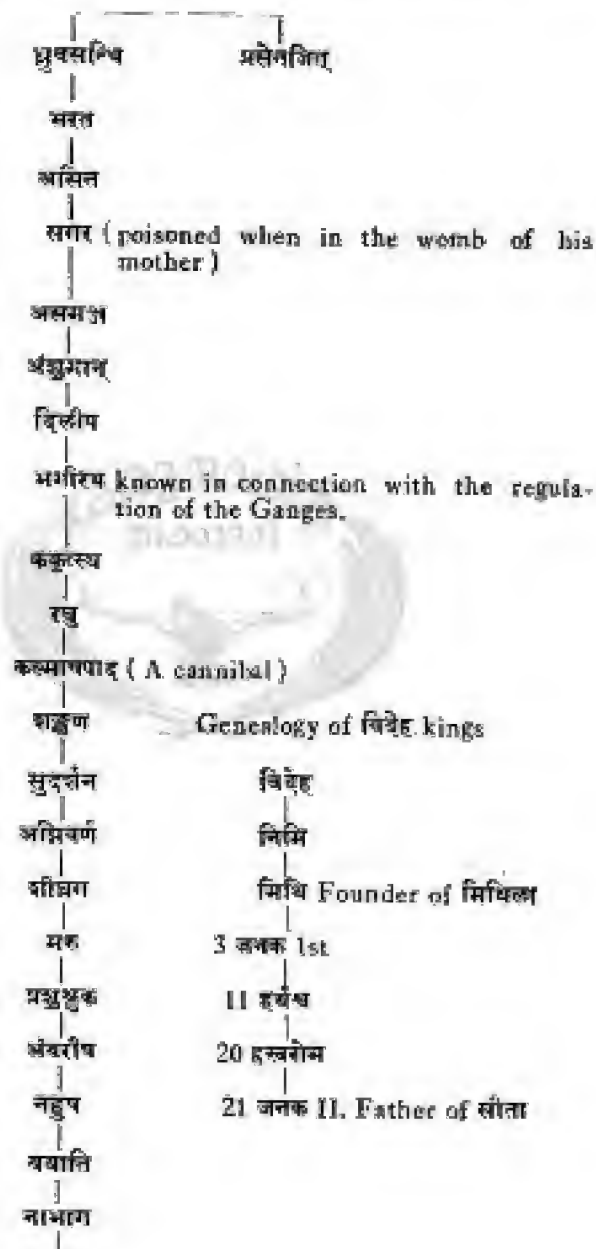
References with Notes and Appendices

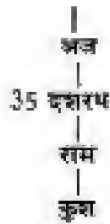
(V. V. Dixit)

- (1) Mahābhārata a criticism (C. V. Vaidya).
- (2) म. भा. समा. Genealogy of the Lunar race of kings









(3) तै. मा. रोहिण्यमग्निमादधीत...स्व एव योनौ अन्ततः प्रतिष्ठापयन्ति
and also myth of रोहिणी.

श. मा. एता इ वै रुतिकाः प्राच्ये दिक्षो नक्षत्रान्ते सर्वाणि इ वा
नक्षत्राणि प्राच्ये दिशमन्यवन्ति.

(4) Cf. Civilization in Ancient India Vol. II.

(5) Cf. Ancient Sanskrit literature.

(6) Das Mahābhārata.

(7) Frazer quoted in 'Cambridge History' 'कुरुक्षेत्र was
already sacred during the days of ताण्ड्यवाक्ये.'

(8) See No. 2 चिदेह Genealogy.

(9) Cf. अनुवाक्यम्, म-भा. The account is partly corroborated by तै. मा. 15. 3. 7. दिवोदासं वै भरद्वाजपुरोहितं नानाजनाः पर्यवतन्त
स उपसीदत्ये गातुम्यो विन्देति तस्मा एतेन साक्षा गातुमविन्दत्.

(10) Cf. अथर्वसंहिता. The Genealogical tree given in समा
puts परीक्षित very much low in the line. जनमेजय of क्षत्रपथ and
जनमेजय the grandson of अभिमन्यु are quite different personages.

(11) The complexion of Draupadi is dark as her name
viz. कृष्णा, suggests.

(12) See note 2, the line of जन्तु kings. रा. बाल. gives a
different list—कुश → कुशनाम → गाधि → विश्वामित्र, ताण्ड्य and ऐ. मा.
connect विश्वामित्र with the same family (जन्तु's).

(13) श. भा. refers to नट (नल) as a famous king of the tribe
(निषध's). भीम the king of विदर्भ is also mentioned there. This
shows that Vedic culture has travelled south of Vindhya moun-
tain. नल and भीम are the same as those described in म. मा. — वन.

(14) ऐ. मा. viii. 23. When the priest of a certain king
demanded his दक्षिणा the former replied 'When I conquer the
उत्तरकुश thou wouldst be the king of the earth and I thy general'.

(15) श. मा. तां ब्रह्मणा न पुरा तरन्ति अनतिदम्भाणि वैश्वानरेणेति The
order of colonization was कौसल, विदेह, मगध, अङ्ग, वज्र and कामरूप.

(16) Cf. Rv. किं ते कृण्वन्ति कौक्षेयु मावो नादिमं दुहे न तपन्ति धमेम् ।

(17) तां. मा. 25, 10, 17, King Nāhi (रामायण, निमि) appears as a sacrificer on the bank of सरस्वती. He is the founder of विदेह dynasty.

(18) सिधुक्षिन् राजन्वर्षि is the author of a hymn of Rv. तां. मा. mentions another King of Sind, दीर्घधवस् (12, 12-6).

(19) Cf. रा. बाल.

(20) म. मा. मले पृथिव्या बार्हताः etc.

(21) ऐ. मा. पुलिन्द, मृतिव, बर्बर शक.

म. मा. भारि. gives a longer list of Non-Aryan tribes that were sprung from the body of the cow of असिष्ठ along with their habitations.

सहदेव conquered some of them (सभा*).

(22) म. मा. 1. 4. 13.

(23) म. मा. Arjuna married वल्लभी the Nāga princess for political advantage. कक्ष of चन्द्रवंश had contracted a similar match with the daughter of तक्षक, न नागी (Cf. note 2.)

The Nāgas lived in Southern India also (रामा*). ता. मा. records a सर्पसत्र performed by Sarpas where छुतराष्ट्र, पेरवत, जनमेजय, अर्जुन (काश्यप) and others acted the part of priests. सर्पसत्र of जनमेजय described in म. मा. is different from that of तां. मा. मा. मा. It is quite possible that परिक्षिन् might have been captured in war and offered as a victim to the Gods by Nāgas (Sarpas). जनमेजय avenged his father's death by offering hundreds of Sarpas at the sacrifice. He must have made them captives after attacking their stronghold viz. Taxilā. पाताळ { (पतञ्जलः) = lower Sind } was a Nāga-Sarpa colony (cf. म. मा. उद्योग*).

(24) रा. iv. 41. भौमवती the capital of Sarpas lay to the south of Ceylon. Vāsuki was their greatest ruler. They appear to be the earlier settlers of India in comparison with the Nāgas. नैमिषारण्य on गौमतीतीर was haunted by them.

(25) Cf. अथइतासुरारक्षोसि वेदिपतः, राक्षोमयूक in Rv. etc.....

(26) ऐ. मा. ते दस्युनां भृथिष्ठाः see note 21.

(27) अश्वमेध or राजसूय was performed by a great king. The feudatory princes had to make contributions to defray the expenses and attend in person. ऐ. मा. viii. 21.

(28) When विश्वकर्मान् भीमन् gave a piece of land to काश्यप (his priest) the earth protested: 'No man whatever ought to

give me...I shall plunge into the middle of the water. Vain was this thy pact with कश्यप.' Cf. श. भा. xiii. 7. 1. 15.

(29) अथर्ववेद vii. 12. 1. सभा च समितिश्चावतां प्रजापतेर्दुहितरी संविद्याने ।

श. भा. xii. 9. 3. records that वैसायन was expelled from the throne owing to his misrule. In xiii. 22. An oppressive king is denounced राष्ट्रीविशमन्ति...विशेषातुकः ।

(30) ऐ. भा. viii. 15, श. भा. (iii. 3. 3) describes तन्नूप्य ceremony. It was a sacred covenant between various individuals or groups who accepted the rule of one chief. The five groups of gods take mutual oath to stand by each other and accept Indra as their overlord. वायु (तन्नूप्य = vital breath) is a witness to this holy transaction. The sacrificer-king represents Indra and the priests represent the remaining deities. Cf. अथातः समस्तुशन्ति पुत्र पुत्र देवा भूयः समामिहे इत्यं नः सोऽमुं धामसु धौ न एतदतिकामान्. A curse is pronounced against any one who would turn a traitor. The ceremony is called सर्वं याम and देवते राम्.

(31) जे. भा. iii. शार्वांगी मानवो ग्रामेणप्यवास्यात् श. भा. सभा सिन्धुकूलप्रिता ये च ग्रामणीया महावलाः । Megasthenes mentions small republics as well as bigger ones. Sabarcas a powerful tribe (गण) had an army of 60000 soldiers, 6000 horses and 500 chariots. कौटिल्य अर्थशास्त्र (xi. 1) enumerates the following people who enjoyed a republican form of Government : लिच्छविक, वृजिक, मल्लक, मल्लक, कुक्षुर, कुक्षुपात्राण्ड, म. भा. सत्यं शास्त्र is called मलेच्छगणाधिप.

(32) Muzumdar's corporate life in Ancient India.

(33) म. भा. शां. भेदाद्विनाशः संघातां संधमुखोऽपि केशव Another hint given to the Gargas is न गणाः कुरुनशो मन्त्रं श्रोतुमर्हन्ति भारत.

(34) म. भा. भादि. आचार्यस्त्रिविधा योनी राज्ञा शास्त्रविनिश्चये ।

सत्कुलीनश्च शूरश्च यश्च सेनां प्रकर्षति ॥

देवापि the elder brother of शन्तनु was disqualified for his leprosy and his coronation was cancelled. शतगृह was set aside for his blindness. Cf. Rv. iii. 5-7, श. भा. iii. 4. 17 and xiii. 2-2-18.

(35) After the death of दशरथ, it was proposed by some that कौसल्या should be invested with regal powers. Nobody paid any attention to this, thinking that it would be only a temporary measure (स. अयो०). म. भा. makes a reference to क्षीराय्य, but it was not an Aryan kingdom.

(36) There are exceptions to this rule. ययाति deprived his elder sons of the right to the throne and appointed पुरु the youngest son as his successor. See also note (34).

(37) Out of this list of twelve, 3, 4 and 5 are the wives of the King. What functions were exercised by them in the body politic is not clear. The remaining nine are concerned with the various departments of the State.

(38) वैकुण्ठ and कौसल्य in Rāmāyaṇa and Draupadī in Mahābhārata wield indirect influence over the course of State affairs. नारद warns धर्म against the danger of खीबल. The influence worked through subterranean channels and as such it was difficult to withstand or resist it.

(39) ४. ii. 100. The chief minister, Purohita and the Crown-prince are to be excluded from surveillance

The other officers (eleven) are:

1 The Door-keeper, 2 Superintendent of the harem, 3 Inspector of prisons, 4 Pay-master (civil), 5 Pay-master (military), 6 Officer in-charge of the Assembly (सभ्य), 7 Chief Justice, 8 Superintendent of Police, 9 Officer in-charge of forts, 10 Officer in charge of frontier stations, 11 Officer in charge of internal defence.

Cf. कौ. अर्थ, where he makes no exception against the Crown-prince.

(40) म. भा. सा. 85. The eight ministers may be identical with the cabinet-members mentioned on page 11. Or it may be a different body acting as the standing committee of the Legislative Council.

(41) According to कौ. अर्थ. The strength of the Legislative Council varied with the size and population of any State. The decision of the majority was to be accepted by the king. ४. vi. 63 advises the kings to be on their guard at the time of selecting men for ministerships. Cf. अज्ञास्वविदुषां तेषां कायं नामिहितं वचः । अर्थज्ञास्त्रानभिज्ञानां विपुलां श्रियमिच्छता ॥.....अवश्यं मन्त्रवाद्यास्ते कर्तव्यः कृत्यदूषकाः ।

(42) अनु vii. 116-117. म. भा. सा. gives the same arrangement with the addition of नागरिक to look after the city. As regards the duties of a नागरिक cf. का. अर्थ, नागरिकप्रणिधि. The title रूपनि may refer to the ruler of 1000 villages, cf. ४. सा. The five officers

in the villages are ग्रामास्तु (Headman), समाह्वतु (messenger), सेविधातु (Accountant), लेखक (Scribe), सारणी (Public prosecutor), cf. म. भा. i. 113.

(43) Local customs had the force of law and they were upheld by the king. A man accepted the bride's money (शुल्क) the village court fined him. On appeal to the higher court the fine was refunded and the plea of the accused viz. it was a custom in his family (to accept शुल्क) was accepted as valid.

(44) Cf. Corporate life in Ancient India.

(45) वा. धर्मसूत्र. iii. 4.

(46) रा. बाल. म. भा. सभा. cf. छान्दोग्य v. 11 'न मे स्तेनो जनपदे न कुर्यो न मरणः नानाहिताग्निविहाजः स्वैरी स्वैरिणी कुतः।' The ideal State in the epic is more luxurious because of its greater prosperity. Drink and women (courtezans and harlots) stand out prominently in this period. Cf. कौ. अर्थ. on Prostitutes and drinking saloons.

म. भा. शा. न केनचिदाचितव्यं कश्चिद्व्यवस्थितपदि ।

इति व्यवस्था भूतानां पुरस्तान्मनुजा कृता ॥

(47) म. भा. सगर deserts his own son for his wickedness.

(48) मनु, कौटिल्य and the epics (in fact all Brahmanical writers) lay special emphasis on चतुर्वर्ण्यवस्था and चतुराश्रमरक्षण. Together they form the keystone in the arch of social life.

(49) रा. vii. 45 कौतुभे तु समारम्भः सर्वेषां सुमहात्मनाम् अप्येतं जीवितं जज्ञाम्...म. भा. स्वदत्तां परदत्तां वा यो हरेत् वसुधरां स विद्यायां कुर्मिर्भूत्वा पितृभिः सह पच्यते ॥ पश्चिर्वर्षसहस्राणि...आच्छेत्तात्मानुमन्ता च तान्मेव नरके वसेत् ।

(50) म. भा. शा. तस्यान्मिधेन सततं वर्तितव्यं युधिष्ठिर । कौटिल्य recommends प्रयत्नचरण for actions of the king; the object is to disarm all opposition, शान्तिः advises him to placate people by performance of sacrifices and other charitable acts (दम्भनार्थं हि लोकस्य धर्मिष्ठामाचरेत्क्रियाम् ।).

(51) म. भा. सभा see नारद's questionnaire कश्चित् श्रद्धास्यासां कश्चिद्वृद्धं न ग्रापसे । The exemption originally applied to learned Brahmins only. कौटिल्य, अर्थ, धर्मार्थयोरविरोधेन कार्यं सेवेन ।

(52) म. भा. वन. Three kings present their budgets to अश्वत्थ to convince him of their inability to spend more money for a charitable purpose. They seem to consider themselves as

fiduciaries (not the owners as some Indian princes think) of the State property. In उद्योग० नन्द remarks to गाऊव "अप्रीत्य राजा पौराणि यो नो कुर्यात्कृतार्थिनी ।"

(53) म. भा. गुह्यद्विर्वेकाख्यानः इव वेदः सिंहविक्रमः ।

अनुविष्टः काकशङ्की मुग्धपत्तिलं चरेत् ॥

(54) ऐ. भा. Cf. ऐन्द्रमहाभिषेक न. भा. {note 30}. मनु, नाविष्णुः पृथिवीपतिः । रा. महती देवता ह्येव नररूपेण तिष्ठति ।

(55) King Ven's incident is older than the epic.

(56) During the Brāhmaṇa period the kings were entirely dependent on the support of their clan. Cf. Feudal system in Europe. A standing army, paid regularly, considerably strengthened the hands of the rulers.

(57) ऐ. भा. सुनश्शेषकथा, ता. भा. 16. 1. 12. वीरहा वा एव देवानां यः सोममभिपुणोति याः (गावः) दाते वीरं तदेवानवद्वते । म. भा. अथमेव. वीरं हि क्षत्रियं हिता गोशतैर्न प्रमुच्यते । This practice persists down to this day in Afghanistan, a country where Aryan culture and traditions flourished in ancient times.

(58) म. भा. अथ०. Patricide was severely dealt with.

The murderer covered himself in father's skin and wore the skull round his neck. Twelve years had to be spent in asceticism in this fashion. बौधायनसूत्र recommends 1000 cows for the murder of a अत्रिय, 100 for a वैश्य and 10 for a शूद्र. One bull was given to the State (King) for breach of peace.

(59) तै. भा. iii. 2. 8. तद् ब्रह्महृणं नक्षिप्यवत् । Cf. the effect of ब्रह्महत्या on इन्द्र. म. भा. उद्योग. तै. भा. and ऐ. भा.

म. भा. शा. विधीयते न शरीरे इन्द्रमेवो कथं चन ।

A Brahman thief was considered to be a serious reflection on the King's Government.

(60) प्रजापति's incest with his daughter (ऐ. भा. श. भा.) रा. (iv. 18) adds intercourse with younger brother's wife to the list.—

औरसी भगिनी भार्या वाप्यनुजस्य यः प्रचरेत् ततः कामाक्षस्य दण्डो वधः स्मृतः । Cf. Rv. x. the dialogue between यम and यमी. This was looked upon as a heinous sin yet there is no mention of capital punishment for it in Rv. or ब्राह्मण.

(61) म. भा. शा. लिखित was punished with amputation of his arm which plucked the fruit of a tree owned by his brother in his absence without permission.

पारस्करगृह्यसूत्र prescribes a curious penance for adultery: the culprit kills an ass and puts on his skin. He then goes about declaring his sin to every person he meets. A मुहूर्तव्रत cut off his genital organ and wandered as a recluse for life.

(62). In the case of a prince adultery and stealing Brahman's wealth are punished with exile (रा. ii. 72). म. मा. मा. prescribes penance for two years for the former offence. Another form of punishment during the epic period was to keep an adulterer in a dry pit or well for a year. Cf. The etymology of the word कौपीन. Polyandry is declared unlawful and it is a thing to be abhorred. It is on the same footing as adultery. म. मा. समा. कर्म declares दौपदी a harlot (कनकर्म) in the eye of the law. Cf. The protest of श्रीकृष्ण and his father द्रुपद before दौपदी's marriage.

Among unnatural offences अस्वमेयव्रत is noted in म. मा. Throughout Vedic and epic literature there is no reference to sodomy, a fact worthy of notice. Masturbation is alluded to in स्मृतिसु (अवकीर्ण) indirectly and directly in बाल्यव्यवहारकामसूत्र.

(63) Cf. The episode of पद्मज्या who was kidnapped. (Rv.) The same story is repeated in म. मा. Cf. गारु's unlawful intimacy with the moon. श. मा. ii. 4. 3. The wife of a sacrificer is to declare her guilt so that the burden of sin may be light (निरुक्तं वा एतः कर्माणि भवन्ति). वायव्यस्मृत्यु shows the same leniency to women (Cf. आचाराम्याय).

(64) रा. उत्तर० शम्भूक's punishment for practising penance. श्रु. मा. ii. 19 Exile of कश्यपदेव for his participation at a sacrifice. The death of यमिस on whom hyenas were let loose by इन्द्र (इन्द्रो यतीन् सत्सङ्गैः प्रत्यङ्मुखः repeated frequently in त. मा.). They were punished for their heresy (or atheism ?) To disguise oneself as a man belonging to a higher caste, concealing one's true caste, is also a serious crime. Such crimes must have been frequently committed by ambitious men of low birth as the society afforded them little scope in their own sphere. Cf. The dishonour to which कर्म was subjected at the time of दौपदी's स्वयंवर and the tournaments of इक्ष्वाकुपुर simply owing to his alleged low status in society. The evil was less pernicious so long as the three castes married frequently amongst themselves and formed a compact body. Only Shūdras suffered from social disabilities. The growth of the evil led to Ludhistic Revolution

which tried to break down the social structure based on prerogatives of birth.

(65) कौपीलकि मा. The mutual oath at the time of coronation Cf. श. मा. तानुतप्य म भा. व पुष्कर issued a proclamation prohibiting citizens and other subjects from having any dealing whatsoever (of a friendly or sympathetic character) towards their ex-king बल who was exiled.

(66) कौ. अर्थ.

(67) बह. स्तुति and गौतमधर्मसूत्र.

(68) Cf. The conviction of कवचपेक्षु १ मे. मा.

(69) मनु xii. 110-113 the composition is as follows 3 वैदिक, 1 नैययिक, 1 मीमांसिक, 1 वैश्व, 1 स्मार्त, 1 ब्रह्मचारीन् (वैदिक?), 1 गृहस्थ and 1 वानप्रस्थ = (10).

(70) Cf. The Supreme Court of U. S. A. as a parallel.

(71) म. मा. वन.

(i) अनुहिमाश्रितानो तु क्षन्त्यव्ययपरामर्शनाम् (This covers accidental injury or death. Cf. The case of the of a Brahman boy in ब्राह्मण lit.)

(ii) सर्वस्यैकोऽक्षरव्यस्ते क्षन्तव्यः द्विर्विषे सति वध्यस्तु स्वल्पेऽप्यकृते भवेत् ।

(iii) जानता तु कृते पापे गुरु सर्वे भवन्त्युत etc.

अपन्ति (iv) आततायि हि वो हन्त्येतांतायिनमागतम् न तेन भृगुहा स स्वात् । Cf. मनु-गुरु वा बालवृद्ध वा ब्राह्मणं वा बहुश्रुतम् आततायिनमायान्तं हन्त्यादेषाविचारयन् ।

(72) जनकलसूय लिच्छविस and वात्स्यस्य had such a Judicial System. It afforded the maximum safety and fairness to the accused person.

(73) रा. ii. 80. Geologists, diggers, guides, engineers, builders, woodcutters etc. go ahead of troops to prepare the road for an army when the way lies through a jungle or hilly tract.

(74) Axe was the favourite weapon of परशुराम. Cf. पशुपर्वः Rv. in the fight of ten kings. म. मा. उद्योग, तोमर, कुडार, मुद्गर, शक्ति, गद्ग, असि etc. were used by the infantry. Tips of तोमरस were poisoned.

(75) म. मा. ii. 61.

(76) Each अश्वैहिणी contains 21870 chariots and elephants. It is divided into ten divisions. A division is progressively split up into 3 parts until the lowest unit (पत्ति) is reached.

कौ. अर्थ^० gives different kinds of armies and discusses their relative utility. Cf. मित्रबल, कुम्भबल, अटपीबल, मृतबल and श्रेणीबल, मृत(paid)बल is the best, श्रेणीबल comes next. It is better than मित्रबल which stands third.

(77) रा. ii. 100, Besides pay they received rations.

(78) म. भा. उद्योग. Cf. The proportion of कौरव-पाण्डवसेना,

(79) म. भा. शान्ति.

(80) मनुवंश iv. The Aṅgas had a strong fleet.

(नौवाधनोपेतान् अङ्गान् ।) In महाकाव्य literature we hardly meet with any reference to a naval force. Here and there we find boats mentioned (ऐत्रा, यज्ञो ये सुतर्मा नौ वाग्वै etc.). Rgvedic period was more active in sea-faring than the महाकाव्य. Cf. वसिष्ठ's prayer to वरुण (Rv. vii.). Also the hymn to Uṣas (Rv. i) ये अस्या आपरमेतु दधिरे समुद्रे न भवस्यथः । There is a distinct reference here to a merchant fleet. The Indian sea-board was mostly occupied by Non-Aryan kingdoms. It is curious that राम did not think of using ships to cross the sea, but built a colossal bridge instead. We may infer that the art of navigation received a set-back after Vedic (early) age.

(81) मनु vii. 114.

(82) मनु vii. 130, 137 & 138.

(83) See note (82). Corvée was current in the epic period. रा. ii. 127. विष्टरिनेकसाहस्री षोडशमास पार्ष्विः ।

(84) म. भा. ii. 5.

(85) See note 58. The coins came into vogue during the later part of the epic. During महाकाव्य period the cow served as the measure of wealth. Cf. कौ. अर्थ. on different grades of fine: पूर्व-साहस्र, दशमसाहस्र, मध्यमसाहस्र according to the gravity of offence.

(86) म. भा. वि. cf. गोपन of king विराट also वन^० स्मारणे तस्यः प्राप्तो वत्सानामपि चतुलम् । कौ. अर्थ^० gives minute details about the management of a cattle farm owned by the State. The profession was looked upon as a monopoly of वैश्या.

For a set of six cows that he managed he received milk of one cow. In addition to this he got two per cent of the total increment of the live-stock per annum. कौ. अर्थ^० gives further details about the distribution of skin, hide, horns and hoof of the dead animals.

substance Clay, which is called 'potsherd', out of which the Jar is produced, is 'perceptible'. One who would deny such a patent fact could never be argued with by any person.

The truth of the matter is as we have described.

End of Section (3)

SECTION (4)

Sūtra 14—18

Examination of the Theory that the Things of the World are produced out of the Void.

INTRODUCTORY BHĀṢYA

We now proceed to show up the views of philosophers (of several schools)—*

Sūtra 14

"Entities are produced out of Negation; as no object comes into existence without having destroyed (its cause)."

BHĀṢYA

"One theory is that the *entity* is produced out of *negation*; — Why?—Because things are produced only after having destroyed (something); e.g. the sprout is produced only after the seed has been destroyed; and not till the seed is destroyed. If the 'destruction of the seed' were not the cause of the sprout, then it would be possible for the sprout to come into existence even without destroying the seed."†

INTRODUCTORY BHĀṢYA

The answer to the above is given in the following Sūtra :—

* The *Parīṣuddhī* calls Sections 4-11 '*Anupadghāṭika*', 'Introductory', or (more correctly) 'Supplementary', to the Section putting forward the theory that 'perceptible things are produced out of perceptible things'.

It is interesting to note that the purely theistic doctrine of God having created the world has been put by Gautama among these 'views' held apparently by other people. It is in view of this that the *Parīṣuddhī* has remarked that the Author of the Sūtra has put forward these various views of doctrines here;—'some of these are set forth for being criticized, and others are put up as accepted'. The *Tātparyya*, the *Parīṣuddhī* and the *Prakāśa* however do not admit this view. (See below, Note on Sec. 5.)

† Whenever an object is produced, its production is always preceded by the destruction of its material cause. Hence every object has for its cause this *Destruction*, and Destruction is a form of *negation*.

Sūtra 15

The reasoning put forward is unsound ; as it involves self-contradiction.

BHĀṢYA

The premiss—'because there is no production without destruction'—is unsound ; as it involves self-contradiction. That which *destroys* (the cause) cannot be said to come into existence *after that destruction* ; since it must have been already in existence [in order to be able to destroy the cause ; that which is itself non-existent cannot destroy anything] ;—and that which comes into existence (*after destruction* of the cause) was not in existence before, and being non-existent, it could not destroy the cause [consequently the assertion that 'the thing comes into existence after destroying the cause' is self-contradictory].

Sūtra 16

[Not comprehending the purport of the Siddhāntin's argument, in Sū. 15 the Nihilist says]—

"What has been urged is not right ; for, as a matter of fact, words denoting the case-relations are applied to past as well as future things."

BHĀṢYA

[Says the Opponent]—"As a matter of fact words denoting the case-relations are used in regard to past as well as future things, e.g. 'the son shall be born', [where the *future* son is in the *Nominative case*],—'he rejoices at the son to be born', [where the *future* son is in the *Accusative Case*],—'he appoints the name of the son to be born' [where the *future* son is in the *Genitive case*],—'the Jar existed' [where the *past* Jar is in the *Nominative case*],—'he is sorry for the broken Jar' [where the *past* Jar is in the *Accusative case*],—'these postherds are of the broken Jar' [where the *past* Jar is in the *Genitive case*].—Sons, not being born, are a source of anxiety, to the old Father,* [where the *future* son is in the *Nominative case*] ;—we find several instances of such secondary (figurative) usage. 'What is the primary basis of this secondary usage ?' Immediate sequence is the primary basis : and on this basis of 'immediate sequence', what the ex-

* The *Ārṇika* reads स्थविर which gives better sense.

pression 'comes into existence after having destroyed' means is that 'when going to come into existence, the sprout destroys the seed'; and the Nominative character (of the Sprout, not yet born) is purely secondary (or figurative)."

Sūtra 17

[Answer]—[Even so] the view put forth cannot be accepted; because as a matter of fact there is no production out of things destroyed.

BHĀṢYA

As a matter of fact, the Sprout is not produced out of the destroyed seed. Hence it is not true that "Entities are produced out of negation" (as alleged in Sū. 14).*

Sūtra 18

In so far as 'Sequence' is mentioned,—this we do not deny.

BHĀṢYA

The fact that the 'coming into existence' (of the sprout) is preceded by the 'destruction' (of the seed) constitutes their 'sequence'; and in so far as this 'sequence' has been put forward (by the Opponent) as the reason (prohans) for the proposition that "Entities are produced out of negation";—this 'sequence' we do not deny; all that we mean is that, when the composition of the particles becomes disturbed, the previous combination ceases and another combination takes its place; and it is out of this latter combination,—and not out of negation,—that the next substance is produced. What happens is that the component particles of the Seed have aroused within them a certain vibration by reason of some (unknown) cause,—whereupon they abandon their previous combination and take upon another; and it is from this latter combination that the sprout is produced; in fact

* If the 'destruction of the seed' were the cause of the birth of the sprout,—then, how is it that we find no sprout appearing when the seed is broken up into pieces by the hammer, and the disrupted component pieces do not form another composite? And how is it that the sprout appears only when the disruption of the seed is followed by a fresh composite formed out of its disjointed component pieces? These facts clearly show that the birth of the sprout does not arise out of the 'destruction' of the seed.—*Tātparya*.

we actually see that the 'particles of the seed' and their 'composition' constitute the causes of the production of the Sprout; and unless the previous combination has been *destroyed*, it is not possible for another combination to come into existence;—this is all that constitutes the 'sequence' between 'Destruction' and 'coming into existence';—but this cannot prove that "Entities are produced out of Negation" (as alleged by the *Pūrvaśākin*). And inasmuch as, for the production of the sprout there is no other cause except the component particles of the seed, it is only right that the seed should be admitted as the cause of the Sprout.*

End of Section 4

SECTION (5)

Sūtras 19-21

Examination of the Theory that God is the Cause of the Universe.†

* Because, says the *Tātparyya*, unless the seed is there, the component particles of the seed cannot be there.

† In regard to this *Section* there is a difference among Commentators. According to the *Bhāṣya*, the *Vārtika* and *Vitvanātha*, it is meant to propound the *Naiyāyika Siddhānta* that the Universe has been created by God; and in accordance with this view, Sū. 19 puts forward the final *Siddhānta*. Sū. 20 puts forward an objection against the *Siddhānta* and Sū. 21 answers that objection from the stand-point of the *Siddhānta*. It is this interpretation that we have adopted in the translation.

In view, perhaps, of the fact that such an interpretation of the *Section* is inconsistent with the introductory assertion of the previous *Bhāṣya*—'we now proceed to show up the views of philosophers',—the *Tātparyya*, followed by the *Periśuddhi* and *Prakāśa*, has taken it as representing the criticism of the Vedānta doctrine that "God is the *continuant* cause of the Universe." By this interpretation Sū. 19 represents the Vedānta view, Sū. 20 shows the untenability of that view, and Sū. 21 puts forward the final *Nyāya-Siddhānta* that God is the *creator*, the *operative* cause, not the *continuant* cause, of the Universe.

There is also a wider issue involved in this *Section*. The Commentators are agreed that the *Siddhānta* view here put forward is that God is the Creator of the Universe. Now the question arises—How is it that this cardinal doctrine of the system has been inserted by Gautama as a side-issue? He has put it forward only among "certain philosophical doctrines", and not as *the true doctrine*. Nor is it easy to reconcile the doctrine of God being the *Creator* with the view that there is no such thing as 'beginning of

Another philosopher says—

Sūtra 19

God is the cause ; because we find fruitlessness in the actions of Men.

BHĀṢYA

As a matter of fact, we find that Man, desiring a certain thing, does not always obtain the fruit of his desire ; hence it is inferred that Man's acquisition of the fruits of his actions is dependent upon some other person ; and that Person upon whom it is dependent is *God* ; hence it follows that God is the Cause (of the World).*

Sūtra 20

[*Objection**]—"It is not so ; because as a matter of fact, no fruit appears without man's action."

Creation—as is often found re-iterated by the *Vārtika* (e.g. on P. 445 and P. 466, Bib. Ind. Ed.) ; if there is no beginning, God may be the *Controller*, the *Ruler* : He cannot be the *Creator*. From the *Bhāṣya* also (under Sū. 21) it seems that God is held to be only the *Seer*, *Knower*, *Omniscient*, *All-powerful*.

* According to the *Tātparyā* this *Sūtra* presents the Vedānta view that God is the *constituent cause* of the world ; the *Parīśuddhī* remarks that though the *Sūtra* has used the general term 'cause', yet it is clear from the context that the constituent 'cause' is meant. *Vardhamāna*—“From this *Pāraopākya* *Sūtra* it is clear that the purpose of the Section is to refute the Vedānta-theory.” In support of this view is also the fact that the preceding section also has dealt with the question of the *constituent cause* of the world.

The Vedānta doctrine is thus stated by the *Tātparyā*—"The phenomenal world may not have come out of the Void ; it can certainly be produced out of Brahman, which becomes modified into the several names and forms [i.e. objects and their *qualifiers*, says Vardhamāna], exactly in the same manner as the clay is modified into the Jar etc. ; or (according to other Vedāntins) Brahman, through the limitations cast by the beginningless Nescience, appears in the form of the several phenomenal substances, just as the face appears in several forms, through the limitations of the substances in which it becomes reflected. It is this Brahman that is meant by the term 'Īvara', in the *Sūtra* ; this term connoting the powers of re-Section and action, both of which are present in Brahman alone ; and not in *Negation*, or in *Primordial Matter*, or in *Atoms*. Man himself does not possess these powers. But if Man were the ordainer of the World, and had the necessary properties of omniscience and omnipotence, then he could never undertake an action that would turn out to be futile, fruitless. And inasmuch as we do find the actions of Men turning out fruitless, we conclude that God,—i.e. Brahman—is the Cause of the World. Sū. (19)"

BHĀṢYA

[*Objection*]:—"If the appearance of fruits (of actions) were dependent upon God (entirely), then such fruits could be accomplished even without the desire (and action) of man."

Sūtra 21

[*Answer*]:—Inasmuch as it is influenced by Him, there is no force in the reason (put forward).†

* According to the *Bhāṣya* this Sūtra is an objection urged by the *Pūrvaśaktin*, against the Nyāya doctrine stated in Sū. 19. According to the *Tātparyā*, it is an objection urged by the *Siddhāntin Naiyāyika*, against the Vedānta doctrine stated in Sū. 19. In pursuance of this interpretation, the *Tātparyā* introduces this Sū. 20 as follows:—It puts forth arguments against the Vedānta theory of things evolving or modifying out of Brahman, and concludes with the assertion that it is not right to hold that Brahman evolves or modifies into the endless phenomenal substances, and as such is the *causative cause* of things; though it may be that Brahman or God is the *operative cause* of things;—and then it goes on to say that in connection with the view that God is the *operative cause* of things, it might be held that in creating the world, God is not influenced by any other force;—and it is with a view to guard against this view that we have Sū. 20, which shows that God is influenced by the actions of men.

It may be noted that the roundabout manner in which the *Tātparyā* has got to fit in the Sūtra to its own interpretation shows that it is, perhaps, not what the Sūtras really mean; that is, the Sūtras have no bearing upon the Vedānta theory at all.

† The *Tātparyā*, in pursuance of its own interpretation, remarks:—“Having rejected the two theories—(1) that the World is evolved out of Brahman, and (2) that God, independent of all other forces, is the Creator of the world,—the author of the Sūtra now puts forward his own final *Siddhānta*.”

According to the *Bhāṣya*, this Sūtra is only the Naiyāyika's answer to the objection urged in Sū. 20; the sense being that—"inasmuch as Man's efforts are influenced by God, what has been urged in Sū. 20, against the view that God is the *operative cause* of the world, is not a valid reason."

The *Nyāya-Siddhānta* is then expounded by the *Tātparyā*:—The World has the *Atoms* for its *conditioned cause*; and its *operative cause* is God as influenced by Man's acts; and these acts also have God for their *operative cause*; nor is there any incongruity in this; since even though the carpenter is helped and influenced by the axe, yet the axe also is made by him. The reason put forward in Sū. 20 has no force against the view that the world is the work of God as helped by Man's acts, though it is an effective argument against the view that in creating the world, God does not require the help of anything outside Himself.

BHĀṢYA

As a matter of fact, God helps the effort of Man; i. e., when Man is trying to obtain a particular fruit; it is God that accomplishes that fruit for him; when God does not accomplish it, Man's action becomes fruitless;—hence since things are thus influenced by God, what has been urged to the effect that—“because as a matter of fact no fruit appears without man's action”—is no reason at all.

[The question now arises—What is God? The *Bhāṣya* proceeds to answer this question]—God is a distinct Soul endowed with certain qualities; as a Being of the same kind as 'Soul'. He cannot be put under any other category; hence God is defined as a particular Soul endowed with such qualities as—(1) absence of demerit, wrong knowledge and negligence, and (2) presence of merit, knowledge and intuitiveness; and to Him also belongs, the eight-fold 'Power'—consisting of 'minuteness' and the rest—as the result of His Merit and Knowledge;—His 'Merit' follows the bent of his Volition;—He controls the operation of the accumulated Merit-Demerit subsisting in each individual Soul, as also that of the Earth and other material substances; and He is Omnipotent in regard to His creation, not however, failing to be influenced by the results of acts done by the beings He creates.

He has obtained* all the results of His deeds; [and continues to act for the sake of His created beings, because] just as the father acts for His children, so does God also act father-like for His creatures. There is no other category except the category of 'Soul' to which God could belong; for (as in the case of Soul so) in the case of God, no other property, save *Buddhi*, Consciousness, can be pointed out as being indicative of His existence.† From scriptures also we

* Puri Ms. B. reads आत्मकर्मफल instead of आत्मकल्प, which latter is the reading adopted by the *Tāṭparya* and in our text; this latter also explains आत्मकल्प as अव्याप्तकलकाम; so that the sense remains the same under both readings.

† Though God differs from other Souls in the point of His Cognition etc. being eternal, while those of others are evanescent, yet He must be classed under the same category; since, like other Souls, He also is indicated by *Buddhi* etc.

learn that God is the 'Seer, the Cogniser and omniscient'. If God were not discernible by the presence of Consciousness and such other indicatives of the 'Soul', then, as He is beyond the reach of ordinary Perception, Inference and Words, how could His existence be described and proved by anyone?

Lastly, if God acted irrespectively of the effects of acts done by the beings created by Him, then, this view would become open to all those objections that have been urged against the view that "the creation is not due to the acts of Souls". [*Vide*, end of I Daily Lesson, Adhyāya III].

End of Section (5)

SECTION (6)

(Sūtras 22-24)

Examination of the View that the World is the result of Chance.

INTRODUCTORY BHĀṢYA

Another philosopher asserts as follows :—

Sūtra 22

"The production of entities must be without an operative cause ; as we see such things as the sharpness of the thorn and the like."

BHĀṢYA

"The Body and such other entities must be regarded as produced without an operative cause ; since we see such things as the sharpness of the thorn and the like ; such things as the sharpness of the thorn, the variegated colour of the minerals found in mountainous regions, the smoothness of stones and so forth are found to be produced without any operative cause, and yet each of them has a constituent cause ;* the same must be the case with the production of the Body etc., also."

* बोपादान of the *Pīṭh* text gives no sense ; the right reading is बोपादानवन्, which is countenanced by the *Vārtika*, and is found in the *Pari* Ms. B.

It is clear that what the *Pūrtapahṣin* denies in the present *Sūtra* is the *Nyāya*-theory of God being the operative cause of the world ; the *Sūtra* distinctly mentions the 'nimitta', and the *Bhāṣya* makes it still clearer by

Sūtra 23

[The Ekadeśin's answer to the *Pūrvapakṣa*.]

Since the non-cause is (spoken of as) the 'cause', the said production of entities is not 'without cause'.

BHĀṢYA

[Some Naiyāyikas have offered this as an answer to the *Pūrvapakṣa* view expressed in Sū. 22]. It is alleged (in Sū. 22) that '*bhāvotpatti*', the 'production of entities', is '*animittataḥ*'; [and since this latter term ends in an affix which has the sense of the Ablative, it can only mean that the 'production' proceeds from '*animitta*', 'non-cause']; and that from which a thing proceeds is its 'cause'; so that since (from what is said in Sū. 22 it is clear that) the '*animitta*', 'non-cause', is the 'cause' of the 'production of entities', it follows that the said 'production' is not 'without cause' (as is alleged by the *Pūrvapakṣin*).

Sūtra 24

'*Nimitta*' (Cause) and '*Animitta*' ('Non-cause') being two distinct things, the answer (offered in Sū. 23) is no answer at all.

BHĀṢYA

'*Nimitta*', Cause, is one thing, and its negation (*animitta*) ('Non-cause') is another; and the negation cannot be the same as the negated; e. g. when it is said that 'the vessel is *without water*', this *denial of water* is not the same as *water*. [So that

saying that the things mentioned—the sharpness of the *thorn* etc.—have a *constituent cause*, and yet they have no *operative cause*. Thus explained, the present section becomes connected naturally with the foregoing section dealing with God as the *operative cause* of the world. In their anxiety to connect this section with what they consider the principal subject of the *Adhyāya*—the *constituent cause* of the world—the commentators have needlessly confused the issues involved. E.g., the *Parīśaddhi* says—"The *Pūrvapakṣin* proceeds to criticise the *Siddhānta* position (put forward under Śa. 4-1-11) that perceptible things are produced out of perceptible causes; and for demolishing this view he begins with the demolition of the *operative cause*—"; and Vardhamāna adds that in reality the *Pūrvapakṣin*'s standpoint is to deny all kinds of cause of the world. Viśvanātha also says—"If things are due to mere *chance*, then Atoms cannot be the *constituent cause*, nor God the *operative cause*, of the World (hence the *Pūrvapakṣin* insists upon the *Chance-theory*, and the *Siddhāntin* controverts it)."

there is no point in saying, as the *Ēkadeśin* has said in Sū. 23, that the 'animitta', 'non-cause', is the 'nimitta', 'cause', of production.]

[The real answer to the *Pūrvapakṣin* put forward in Sū. 22 is that] the view therein put forward in no way differs from the view that ' the origination of the [body etc. is not due to the actions of men ' ; and being identical with this view, it must be taken as refuted by the refutation of that view, (under Sūtras 3. 2. 60-72).

End of Section (6)

SECTION (7)

(Sūtras 25-28)

Examination of the view that All Things are evanescent.

INTRODUCTORY BHĀṢYA

Other philosophers have held the following view :—

Sūtra 25

"All things must be evanescent ; because they are liable to be produced and destroyed."*

"What is the meaning of being 'evanescent' ? That which exists only for some time is called 'evanescent'. That which is

* The causes, out of which the things of the world are produced,—do they consist of all evanescent things ; or of all eternal things ; or of some eternal and some evanescent things ? This is what is going to be considered now. If the first two alternatives are true, then there can be no 'Rebirth', such as the *Naiyāyika* postulates. Hence it becomes necessary to refute them ; and the present Section proceeds to refute the first of the three alternatives. The position controverted here is not the same as that in which all things are held to be momentary ; because the *Pūrvapakṣin* here admits some sort of continuity of existence of things and as such differs from the thorough-going *Kṛpābhūtagaḍḍhin* Nihilist—*Parituddhi*.

Pardhamina, in view of what he has said in connection with the preceding Section, says—Though what has been proved in the foregoing Section is that the things of the world have an operative cause, yet what the present Section takes up is the question of eternality or evanescence of all three kinds of cause, because in a general way what has been said in proof of the operative cause is applicable to the *constituent* and *non-constituent* causes also. The precise Doubt or question to be dealt with in the present Section is—whether or not *causability* is invariably concomitant with *evanescence*.

Vijñānīśa says—If all things are evanescent, the Soul also should be evanescent ; hence it becomes necessary to controvert that view.

liable to be produced is non-existent while it is not produced, and that which is *liable to be destroyed is non-existent* when it has been destroyed;* and what this means is that all material things—such as the Body etc.—and all non-material things—Cognition and the rest—both kinds of things are found to be *liable to production and destruction*; from which it follows that they are all *evanescent*.[†]

Sūtra 26

[The Ekadeśin's answer to the *Pūrvapakṣa*].—What is asserted cannot be true; as the 'evanescence' itself is eternal.

BHĀṢYA

If the *evanescence* of all things is everlasting (eternal), then, by reason of the *eternality* of that 'evanescence', it cannot be true that 'all things are evanescent';—if, on the other hand, the said 'evanescence' is not ever-lasting, then while the 'evanescence' would be non-existent, all things would be *eternal*!

Sūtra 27

[The *Siddhāntin*'s objection to the Ekadeśin's argument in Sū. 26.]

As a matter of fact, the 'evanescence' is not eternal: it is like the destruction of fire after having destroyed the thing burnt by it.

BHĀṢYA

The said 'evanescence' is not eternal. "How so?" Just as Fire, after having destroyed the thing burnt by it becomes itself destroyed (extinguished), similarly the 'evanescence of all things', after having destroyed all things, becomes itself destroyed. [So that there need be no incongruity in regarding the 'evanescence' as 'non-eternal'.]

* The Vis. edition reads वाचिनः; the *Vārtika* (Bib. Ind. edition) and the *Tātparyo* read च विनः; we have adopted the latter, as being more in keeping with the sense of the sentence as a whole. With the former reading the sentence would mean—'that which is liable to be destroyed is never not destroyed.' Though this will give some sort of sense, yet it would not be in keeping with the rest of the passage. The *Tātparyo* construes the *Bhāṣya* to mean—'things are non-existent after destruction; hence liability to production and destruction proves that things exist only for some time, that is, they are evanescent.'

Sūtra 28

[The Final Siddhānta.]

The Eternal cannot be rightly denied ; because the determination (as to a certain thing being eternal or evanescent) must be in accordance with what is actually perceived.

BHĀṢYA

The theory propounded (in Sū. 25) totally denies all 'eternality' ; but the total denial of 'eternality' is not right.—Why ?—*Because the determination must be in accordance with what is actually perceived.* That is, when a certain thing is rightly found to be 'liable to be produced and destroyed', it should be regarded as *evanescent*,—and when a thing is found to be not so liable, it must be the reverse ; and as a matter of fact, the said liability to be produced and destroyed is not perceived by any means of right knowledge, in such things, as the elemental substances in their subtle forms, Ākāśa, Time, Space, Soul and Mind,—and some qualities of these,—Community, Individuality and Inherence;—hence the conclusion is that all these are eternal.

End of Section (7)

SECTION (8)

(Sūtras 29–33)

Examination of the Theory that All Things are Eternal.

INTRODUCTORY BHĀṢYA

Here is another sweeping assertion :—

Sūtra 29

[*Pūrvapakṣa*].—"All things must be eternal ; because the five elemental substances are eternal."

BHĀṢYA

"All this, everything in the world, is an elemental substance ; and elemental substances are eternal ; the total destruction of any elemental substance being impossible (according to the Naiyāyika himself) [everything must be eternal]."

* If all things are eternal, there can be no Re-birth, as Re-birth presupposes the destruction of the Body. Hence it is necessary to controvert this view.

Sūtra 30

What has been asserted cannot be right ; as we actually perceive the cause of production and of destruction.

BHĀṢYA

As a matter of fact, we actually perceive the cause of the production (of things), as well as the cause of (their) destruction; and this would be incompatible with the view that all things are eternal.*

Sūtra 31

[Objection]—"Inasmuch as all things possess the characteristics of elemental substances, the denial (in *Sū.* 30) is not right."

BHĀṢYA

"The thing, of which you think you perceive the causes of production and destruction, is not found to be anything totally different from, and devoid of the characteristics of, Elemental Substances; and inasmuch as everything possesses the characteristics of Elemental Substances, it must be an Elemental Substance; so that the denial (in *Sū.* 30) is not right."<†

Sūtra 32

[Answer]—What has been urged can not be right; because as a matter of fact, the cause and production are actually perceived.

BHĀṢYA

As a matter of fact (in the case of every ordinary thing, such as the Bull, the Jar and the like), the cause is actually perceived; as also the production of the thing possessing qualities analogous to the qualities of the cause; and neither of these can be possible in regard to an 'eternal' thing; nor is it possible to

* Things composed of elemental substances are not the same as the elemental substances themselves; the Bull and the Jar for instance are not the same as the subtle Atoms; for if they were so, they would be as imperceptible as the Atoms are. And since we actually perceive the cause of production and destruction of such things as the Bull and the Jar, these cannot be eternal, even though the elemental substances may be so.—

† Elemental substances are eternal;—the Bull and the Jar are not anything different from Elemental substances;—hence eternity cannot be denied of the Bull and the Jar.

deny that there is such perception of the 'cause' and the 'production' (of the thing); nor again is it possible for a perception to be entirely devoid of a real objective basis; so that on the strength of this perception it is inferred that the product is *produced* (brought into existence) as possessing qualities analogous to those of its cause; and it is that product which forms the real objective basis for the said perception. This (the fact of products having qualities similar to those of their cause) accounts for the fact that "all things possess the characteristics of Elemental Substances" (that has been urged by the Opponent in Sū. 31).*

Further, as a matter of fact, we find that the effort of the cognitive agent is put forth only when he is urged by a desire for the cause of the production (of what he wishes to obtain) and the destruction (of what he wishes to get rid of). [So that Man's effort also presupposes the *production* and *destruction* of things].

Thirdly, every composite substance is known to have that character; i.e., it is a well-known fact that every composite substance has the character of being liable to production and destruction.

Fourthly, what has been urged by the Opponent is not applicable to Sound, Motion, Cognition and such things; as a matter of fact, the two reasons put forward—(a) "because the five Elemental Substances are eternal" (Sū. 29) and (b) "because everything is possessed of the characteristics of Elemental Substances" (Sū. 31)—are not applicable to such things as Sound, Motion, Cognition, Pleasure, Pain, Desire, Aversion and Effort, [as not one of these is either an Elemental Substance, or possessed of the characteristics of elemental substances]; hence the reason is '*anekānta*' i.e., inconclusive, because non-pervasive, too narrow).

[Says the Opponent]—"Like the cognition of things in a dream, the said perception (of the cause and of production) is wrong."

* The fact of the Bull and the Jar having the characteristics of Elemental Substances is due to their being the *products* of those substances, and not to their being the same as those substances. Hence the said fact cannot prove the eternality of the Bull and the Jar.

The same may be said of the perception of Elemental Substances also. What you mean is that—"The perception of the production and the cause of things is of the same character as the cognition of things in a dream"; but if that be so, then the same might be said also in regard to the perception of Elemental Substances; and the perception of Earth etc. also would have to be regarded as similar to the cognition of things in a dream [so that there would be no justification for regarding even the Elemental Substances as *eternal*].

[The Opponent says]—"If there are no such things as the Earth etc., then the practical usages of men would come to an end."

The same would apply to the other case also; if there were no real objective basis for the perception of the production and the cause of things, then also all practical usages of men would come to an end.

Further, to argue that "the said perception (of production etc.) is as unreal as the cognition of things during dreams", is not a right argument at all [i.e., it cannot prove any such conclusion as the Opponent desires to prove, *viz.*, ordinary things like the *Huil* and the *Jar* are exactly like the Atoms of Elemental Substances];—(a) because Eternal Substances (Atoms) are beyond the reach of the senses (which the ordinary things of the world are not), and (b) because they are *not* objects of *production* and *destruction* (which the ordinary things of the world are).

INTRODUCTORY BHĀṢYA

"What really happens," says another philosopher, "is that the Original Substance remaining constant, one property of it ceases and another property is produced;—and this is what forms the object (meaning) of the 'destruction' and 'production' of the thing; in fact when a thing is said to be 'produced', it is something that has been already in existence (in the form of the original substance (even before that 'production')); and similarly when a thing is said to be 'destroyed' it continues to exist (in the form of the Substance) even after that destruction [for all that has happened is that one *property* has disappeared

and another has appeared] ; and in this manner all things are eternal." *

[This doctrine is refuted in the following *Sūtra*.]

Sūtra 33

This cannot be accepted ; for (under this theory) there would be no possibility of differentiation.—

BHĀṢYA

There would be no possibility of any such differentiation as 'this is birth, and that is cessation' ; as under the theory put forward what is born and what has ceased to exist are both *extant*. (A) [In regard to properties also] there could be no differentiation (as to Time), such as 'this property is born and that property has ceased', as both are equally *extant* ;—(B) nor would there be any differentiation as to time,—such as 'at this time there are birth and cessation, and not at that time', for *at all times* things would be equally *extant* ; (C) nor could there be any differentiation as to *relationship*, such as 'there are birth and cessation of this property, and not of that', for both properties would be equally *extant* ; (D) nor again, could there be any such differentiation in regard to Time, as 'this, not yet come, is in the future, and that is past' ; for under the theory all things are always *extant*, which means that they are always 'present' (and as such can never be spoken of as 'future' or 'past').

None of these objections lie against the view (held by the *Naiyāyika*) that 'birth' (production) consists in the coming into existence (gaining its own nature) of what has not been in existence, and cessation (destruction) consists in the ceasing to exist

* The *Tātparyya* calls this doctrine '*Saṃyambhavadānūmatim*' ; does it mean the 'Sāma' system ? The doctrine is thus summed up in the *Tātparyya*—"The modification undergone by Substances is of three kinds : (1) modification of properties, (2) modification of condition, and (3) modification of age. E.g. (1) the original substance Gold in lump becomes modified into the ear-ring, and here we have the modification of the property (shape) of the gold ; (2) when the ear-ring is broken up and made into the bracelet, we have the modification of condition, i.e., the ear-ring has renounced its *present* and reverted to the *past* condition, and the bracelet has removed its *future* and reverted to the *present* condition ; and (3) in the beginning the bracelet is new, young, and in time it becomes *old* ; so that here we have the modification of age. [The original gold remains constant all the time]."

(losing its own nature) of what has been in existence. For these reasons we conclude that it is not right to assert, as has been asserted by the Opponent (End of Bhāṣya on Sū. 33), that—"a thing exists before it is born, and it exists also after it has been destroyed."

End of Section (8)

SECTION (9)

[Sūtras 34-36]

The Refutation of the View that all is Diversity, there is no Unity.

INTRODUCTORY BHĀṢYA

The following is another sweeping assertion (of the (Buddhas) :—

Sūtra 34

"All must be regarded as diverse; because the symbols (names) of things refer to diverse entities."^{*}

BHĀṢYA

"All must be regarded as diverse; there is no *single entity*.—Why?—*Bhāṣya-lakṣaṇa-parihaktvā*—says the Sūtra; the '*lakṣaṇa*'

* It has been established up to this point that all things are aggregates of—'the Quality and the Qualified', 'the negative and the positive', 'the intelligent and the non-intelligent', 'the eternal and the non-eternal';—and it becomes necessary to refute the theory that there is no such thing as the 'aggregate whole'. This theory has been held in several forms—(1) the theory that there is no *unity* (refuted in Sū. 34-36), (2) 'All is mere Void' (Sū. 37-40), (3) 'there is only one thing', or 'there are only two things', and so forth, (Sū. 41-43). All these have to be refuted, because—(1) If there is no *unity*, no one thing, then of what could there be an *aggregate*? (2) If nothing exists, and all is Void, then there can be no *aggregate*; and (3) similarly there can be no 'aggregate' under the theory of absolute Monism.—*Paribuddhā*.

The doctrine put forward under this Sūtra (34) is thus explained in the *Tātparyā* :—"All things must be diverse, distinct; because there is no such thing as 'substance', apart from colour etc., and colour etc., are distinct from one another; nor is there any such thing as 'composite' apart from the components, and these latter are distinct from one another." Such is the view of the *Sāstramīmāṃsā* and the *Vaiśeṣikas*.

Vivānātha states the doctrine thus—"Such things as the Jar and the like must be regarded as distinct, even from themselves; because the odour, taste, etc., of these things, as also their component parts, are distinct from one another; and the 'Jar' is nothing apart from these latter."

or 'symbol' of the 'bhāva', 'entity', is that which distinguishes it, i.e. its name; and the names refer to diverse entities; as a matter of fact, all 'names of things' denote combinations; e.g., the name 'Jar' is applied to the combination of 'odour, taste, colour and touch', (the qualities of the Jar), and also to the combination of the 'bottom, sides and neck' (the parts of the Jar) [and these are diverse, distinct from one another; and the Jar is nothing apart from these qualities and component parts]. The 'Jar' has been mentioned only by way of illustration [the same holds good in regard to the names of all things.]"

Sūtra 35

What is alleged cannot be accepted; because (as a matter of fact) several (kinds of) things go to make a single entity.

BHĀṢYA

The compound '*anekaśakṣaṇiḥ*' should be treated as one that has the middle word eliminated, and as standing for '*anekavi-dhakaśakṣaṇiḥ*', 'several kinds of things'. As a matter of fact, it is the single entity (the composite substance, Jar) that comes into existence as related to Odour and other qualities, and to the Bottom and other components; in fact, the *Substance* is something different from its *Qualities*, and the *Composite* is something different from the *Components*; both these facts have been already explained by us (under Sū. 2-2-33 *et. seq.*).

Further,—

Sātra 36

The denial cannot be right, as the symbols (of things) are restricted in their application.

BHĀṢYA

The denial—that "there is no single entity"—cannot be right;—why?—for the very simple reason that 'the symbols of things are restricted in their application'; as a matter of fact, the 'symbol' of entities,—i.e. the word that forms their name, is restricted in its application to single entities; as is clear from such expressions as 'I am touching that *Jar* which I saw before', 'I am seeing that which I touched before'. Then again, as a matter of fact, we never perceive any mere 'group of atoms' as such, and these 'groups of atoms' (as composing the

[ar] being imperceptible (by reason of their extreme minuteness), that which is actually perceived must be a single entity (composed of those atoms).

(A) It has been subsequently urged by the Opponent that—"there can be no single entity, because all things are mere groups (of several things)";—but if there is no *single* thing, there can be no *group* of things. What the Opponent means is that—"there is no *single* entity as the names of things apply only to groups";—but the fact is that if there is no *single* thing, there can be no 'group'; as the 'group' is nothing more than the conglomeration of several *single* things; so that the allegation—"There is no single entity etc."—involving a self-contradiction, is most incongruous. That is, that (single entity) of which the denial has been alleged, (by the Opponent, on the basis of the premises), "because the names of things are applied to groups",—becomes admitted by the Opponent when he asserts that "the names of things are applied to groups"; for the 'group' is only a collection of several *single* entities. (B) Further, in making the allegation—"because the names of things are applied to groups of things"—you admit the 'group', and then in the proposition, "there is no single entity" you deny each component of that 'group' [for each such component can only be a *single* entity] [and when each component is denied, the *group* also becomes denied *ipso facto*]. Thus then, the Opponent's allegation being beset with a twofold 'self-contradiction' (A & B), it must be rejected as a frivolous assertion.

End of Section (9)

SECTION (10)

[Sūtras 37-40]

The Refutation of the Theory that All is Mere Void.

INTRODUCTORY BHĀṢYA

The following is another sweeping assertion:—

Sūtra 37

"All things must be non-entities, because all things are known to be mere negations of one another."

BHĀṢYA

All things must be regarded as non-entities;—why?—*because all things are known to be mere negations of one another.* As a matter of fact, the Bull is 'non-existent in the form of 'Horse', and the Horse is only 'not-horse'; similarly the Horse is 'non-existent' in the form the 'Bull', and the Horse is only 'not-bull'; thus we find that the names of things ('Bull', 'Horse' etc.) are concomitant (co-substrate) with the notion of 'non-existence' as also with *negation*; from which it follows that all things are non-existent or non-entities."^{*}

[The *Bhāṣya* offers its own answer to the Nihilistic doctrine put forward in the *Sūtra*—The assertion put forward cannot be right; because there is contradiction between (A) the two terms of the Proposition and (B) between the Proposition and the Statement of the Probans :

(A) The term 'all' signifies *several things without exception*, while the term 'non-entity' signifies the *negation of existence*; of these two the former is something possessed of a definite character, while the latter is totally devoid of any character; now

* This Nihilism is thus expounded in the *Tātparyya* :—"All things—*Pramāṇa* and the rest—are actually found to be cognised as 'non-existent' and also spoken of in negative terms; hence it follows that the names of these things are concomitant with these (the notion of non-existence and negation); hence *Pramāṇa* and the rest must be regarded as non-existent, as nonentities, just like the Cloth that has either not come into existence or has been destroyed. Further are these things—*Pramāṇa* etc.—eternal, or evanescent? If they are eternal, they must be non-entities, being without any capacity or power; as we have already explained how no sequence being possible among things that are eternal, no eternal things can ever bring about a product. If, on the other hand, the things are evanescent, then, since they would be liable to destruction, they would be non-existent at the first as at the second moment. Further, if things are existent, they should not be liable to destruction, and as such they could not be destroyed at any point of time; for the blue Colour, being brought about by its cause, can never be turned into yellow by even thousands of painters. In fact evanescent things cannot but be regarded as liable to destruction. From all this we conclude that all things are mere *Void, Blank*; and it is only through assumed existence that they appear as existing. The reasoning may be formulated thus:—"All names of things apply to non-existent things,—because they are concomitant with notions of non-existence and negation,—like the unproduced and the destroyed Cloth."

how can that which is spoken of as possessed of definite character, i.e., 'all', be a mere 'non-entity', which is devoid of any character? Certainly the 'non-entity', which is totally devoid of any character, cannot be predicated either as 'several' or as 'without exception' [which are the two factors in the denotation of the term 'all'].

"But it is just all this that is non-entity: what you (Logician) call the 'all' is what is really only non-entity."

Even so the 'contradiction' does not cease; for the conception of 'several things' and 'without exception' cannot possibly arise in regard to what is mere non-entity;* and yet it is just this conception that is expressed by the term 'all'; hence it follows that this 'all' cannot be a non-entity.

(B) There is contradiction also between the Proposition and the Statement of the Probans; the Proposition is in the form 'all things are non-entities', and it denies the existence (of all things); and the statement of the Probans is 'because all things are known to be mere negations of one another',—which admits that there is 'mutual negation' among 'things'; and then on the basis thereof—the fact of there being mutual negation having been established,—it is asserted that 'all things are non-entities';—now if 'all things are non-entities', then it is not possible for 'things' to be the negation of one another'; and if 'things' are 'negations of one another,' then 'all things' cannot be 'non-entities'.

INTRODUCTORY BHĀṢYA

The following is the answer (to Nihilism) offered by the *Sūtra*—

Sūtra 38

What has been alleged is not right, because things are, by virtue of their very nature, real entities.

BHĀṢYA

(A) All things cannot be non-entities.—Why?—Because by virtue of their very nature things are real entities (really existing). The proposition laid down is that *by their very nature*

* The right reading is अभावे प्रत्ययेन. (as in the Puri Ms.). Construe thus: अनेकमंशपदेति प्रत्ययेन अभावे न भवितुं शक्यम् ।

things exist. "What is the nature of things?" 'Existence', 'being an entity', and so forth constitute the nature or character common to Substances, Qualities and Actions :—'having action' and so forth are the 'character' peculiar to Substances ;—the qualities ending with Touch belong to Earth ;—so on and so forth there are endless characters peculiar to the several things of the world ;—in *Universal*, in *Individuality* and in *Inherence* also we find specific characters. All this distinction among things which is recognised in actual experience, would not be possible [if all things were mere non-entities], as a non-entity is without any character ;—and yet such distinction among things does exist ;—from which it follows that all things are not mere non-entities.

(B) [Another interpretation of the Sūtra]—Or, the words of the Sūtra may be taken to mean that—*what has been asserted cannot be right ; because each thing is recognised as having a distinct individuality of its own ; that is to say, when the word 'Bull' is used, what is apprehended is a particular substance qualified by (belonging to) a particular community, and not a mere non-entity. If all things were non-entities, the Bull would have been recognised as a 'non-entity', and the word 'Bull' would have denoted a non-entity. "But how do you know that the word 'Bull' does not signify a non-entity?" "We know it from the fact that whenever the word 'Bull' is used, it brings about the notion of a particular substance, and not that of a non-entity. For these reasons what has been asserted by the Opponent cannot be right.*

(C) Or, the words of the Sūtra '*na svabhāvasiddheḥ etc.*' may be explained to mean as follows :—When you assert (Bhā, on Sū. 37) that "the Bull is non-existent in the form of the Horse", why do not you say that "the Bull is non-existent in the form of the hell" ?† That you do not say so indicates that in the form of the Bull the Bull is existent ; that is what is meant by the expression '*Svabhāvasiddhi*', 'existence in its own form'. [If you really mean that things are non-existent], why cannot you say that the

* The right reading is कस्मान्न बोधयेन चाभाव उच्यते, as found in Puri Ms. B.

† असन् योगवाक्येनेति कस्मान्नोच्यते is the better reading, as found in Puri Ms. B.

Horse is not-Horse, or that the Bull is not-Bull? Since you do not say so, it follows that *in its own form*, the substance exists.

*As a matter of fact, whenever there is denial of non-difference—'difference' consisting, in this case, of the absence of conjunction and such other relations, and 'non-difference' consisting of identity,—even really existing things come to be spoken of as co-substrate (concomitant) with the notion of 'non-existence', as we find in the case of the expression 'the jujube fruit is *not* in the cup';†—so that in the case in question, in the expressions 'the Bull is non-existent in the form of the Horse', 'the Bull is not-Horse', what is denied is the non-difference between the Bull and the Horse,—the meaning being that, 'there is no identity between the Bull and the Horse'; and this identity being denied, there comes about the co-substrateness or concomitance of the notion of 'non-existence' with the thing, 'Bull'; hence the expression 'the Bull is non-existent in the form of the Horse'; just as in the sentence 'the jujube fruit is *not* in the cup', the conjunction of the fruit with the cup being denied, we have the co-substrateness of the notion of 'non-existence' with the fruit which is a real entity. [All this shows that 'concomitance with the notion of non-existence,' upon which the Opponent bases his arguments, in Bhāṣya, on Sū. 37, is not incompatible with *real entities*.]

Sūtra 39

[Objection]—"There is no such thing as the character (or individuality) of things; as what is so regarded has only a relative existence."[‡]

BHĀṢYA

"'Relative' is that which is due to the *relativity* of things: e.g., a thing is spoken of as 'long' in relation to what is 'short',

* This, according to the *Vārtika*, explains how we have the negation expressed in the statement, 'the Bull is not-horse'.

† This is an obscure passage; the obscurity being due to wrong readings. From what follows in the next sentence it is clear that the passage should read as follows—अव्यतिरेकप्रतिषेधे—असंबन्धोपादिसम्बन्धो व्यतिरेकोऽप्राप्त्यतिरेकोऽभेदाख्यसम्बन्धः—वाचने असम्प्रत्ययसंज्ञानामाधिकरणम् । यथा न सन्ति कुण्डे बदरादिति ।

‡ Satish Chandra Vidyābhāṣaṇa reads in this Sūtra a reference to the *Mādhyamika-Sūtra*.

and 'short' in relation to what is 'long'; and neither of the two has an absolute existence of its own—Why so?—Because such is the force of relativity. Hence we conclude that there is no such thing as the *character or individuality* of things.^{*}

Sūtra 40

[Answer]—What is put forward cannot be right, as it involves a self-contradiction.

BHĀṢYA

If a thing is 'long' only relatively to the 'short', then the 'short' should be *non-relative*; for to what would the 'short' be relative? (Similarly) if a thing is 'short' only relatively to the 'long', then the 'long' should be *non-relative*; for to what would the 'long' be relative? And if the two depended upon each other, then the negation of one would imply the negation of the other, so that there would be negation of both. Hence it is not right to assert that the character of the 'short' is to be determined only relatively to the 'long'.†

Further, if there is no such thing as the 'character' (or individuality) of things, [and all is merely relative], why do we not have the relative notions of 'length' and 'shortness' in regard to two equal Atoms, or to any two objects of equal size? For, taken relatively or non-relatively, the two things remain the same; the two things taken relatively remain precisely the same two things, even when not taken relatively; the presence or absence of relativity does not alter the things themselves [so that under the *Pūrvaapakṣa* theory, there can be no reason why the notions of 'length' and 'shortness' should not arise in regard to the two Atoms]; but if the character of things were purely relative, then the presence of *relativity* (of one thing or the other) would surely make a difference in the nature of things. "What then is the effect of *relativity* on things?" What *relativity* does

* All things are relative: the blue is blue in relation to, in comparison with, the yellow; the father is so in relation to the son, and so forth, with all things.—*Tātparyā*.

† The whole of this passage is read better in Puri Ms. B. यदि ह-
स्वपेक्षाकृतं दीर्घं ह्रस्वमनपेक्षिकम् किमिदानीमपेक्ष्य.....दीर्घमनपेक्षिकम् ।
किमिदानीमपेक्ष्य दीर्घमिति युज्यते । एवमितरेतराप्रत्ययेकभावेऽन्तराभावाद्भ्रमवा-
भाव इति दीर्घपेक्षाच्चवस्थाऽनुपपन्ना ।

is that when we perceive two things, it becomes possible for us to perceive the preponderance of one over the other;* that is, when one sees two things and notices a preponderance in one of them, he regards it as 'long', and that which he finds deficient, he regards as 'short'; this is what is done by relativity.

End of Section (10)

SECTION (11)

[Sūtras 41-43]

*Examination of certain sweeping assertions in regard to
the exact number of things*

INTRODUCTORY BHĀṢYA

The following are the sweeping assertions in regard to the exact number of things:—(I) "All things are one, all being equally existent"; (II) "All things are two, being divided into eternal and non-eternal"; (III) "All things are three, cogniser, cognition and cognised"; (IV) "All things are four, cogniser, means of cognition, cognised and cognition"; and so on there are other assertions on the same lines. It is the examination of these views that proceeds now.†

* E. g. When we perceive the bamboo relatively to the sugar-cane, this relativity leads us to the judgment that the former is 'longer' than the latter, or that the latter is 'shorter' than the former.

† These views are criticised, because they limit all things within one particular number:—According to (I) there is only one thing, according to (II) there are two things, and so forth.

The *Patibhāṣikā* remarks—The question arises—Why should those views be criticised which are not incompatible with the Nyāya view of things being the conglomeration or composite of several component particles? But the fact of the matter is that those theories limit things within one definite number only: e.g., "There are only two things", and two only,—then, inasmuch as those two would be everlasting, there would be no explanation of the fact that they bring about their effects only occasionally; under this theory the appearance of effects should be unceasing. Similarly with the other views.

The *Tātparyā* offers the following explanations of the two views mentioned in the *Bhāṣya*:—

(1) The entire phenomenon of the world is nothing apart from the Light of Consciousness; everything is an emanation from this Light. There is no difference among cognitions, nor between the cognised object and its cognition; as everything is a manifestation of Consciousness, which is

Sūtra 41

Any absolute limitation of the number (of things) cannot be established, either in the event of the means (of proving it) being available, or in that of its being not available.

BHĀṢYA

If the means of proving the desired conclusion is [available, and] something different from the conclusion *to be proved*, then no limitation of number can be proved; as the said Means will always, *ex-hypothesi*, be something outside that limited number (which, being included in the 'conclusion to be proved') could not include the means of proving (that same conclusion). If, on the other hand, there is no difference between the Means and the Conclusion to be proved by it, then also the limitation of number cannot be proved, as there is, *ex-hypothesi*, no real means of proving, and in the absence of such means nothing can be proved.

Sūtra 42

[Objection]- "What has been urged is not true; as the means (of proving) is only a part (of what is to be proved)".

BHĀṢYA

"It is not true that the limitation of number cannot be proved;—why?—because the means is a part (of what is proved by it); it is only a part of the subject-matter of the Proposition which is the Means of proving that Proposition; so that the Means need not be anything different. Similarly with the views that *there are only two things*, and so forth".

Sūtra 43

[Answer]—The reason put forward is no reason at all; as (according to the Pūrvapakṣa) things can have no 'parts'.

Cognition. (II) 'Eternal' and 'non-eternal', being contradictory terms, must include all things; there can be nothing that is not either 'eternal' or 'non-eternal'.

The "other assertions" referred to in the Bhāṣya are—(1) that of the Sāṅkhya, that Soul and Primordial Matter are the only two entities; (2) that of the Bauddha, that the only entities are the five skandhas of Form, Name, Impression, Sensation and Cognition; and (3) that of the Jīvāparā, that the only entities are the *Pātā* (living beings), their bondage, the removal of this bondage, and the Lord.

BHĀṢYA

The reason put forward (in Sū. 42) is "as the means of proving is only a part of what is to be proved."; but this is not a valid reason :—why ?—because the Opponent has laid down the sweeping assertion that "all things are one only", without any exception at all ; and then (in the reason put forward) he speaks of a certain thing (the Means of Proving) as being 'one' (part of the subject of the proposition) ; but there is nothing (apart from that 'one') which, in the Proposition, takes in, *all things*, that could be the 'part' and the necessary 'means of proving'.* Similarly with the other views limiting the number of things to 'two' etc.

If all these sweeping assertions in regard to the limitation of the number of things proceed on the basis of the denial of the indefinite number of diversities among things due to their distinctive properties, they militate against well-known facts ascertained from Perception, Inference and Verbal Cognition ; and as such they have to be rejected as wrong doctrines. If, on the other hand, they proceed on the basis of the admission of the said diversities, then they renounce their absolutism ; as the inclusion of things (under any one head) is due to the presence of common properties, and the exclusion (or diversity) of things is due only to the presence of distinct properties [so that the admission of the diversity of things involves the admission of an indefinite number of diversities, and the renouncing of all limitation of the number].

All the above sweeping assertions (from Sū. 14 to Sū. 43) have been examined with a view to get at the discernment of True Knowledge.

End of Section (II)

* If there were such a thing as the part of what is to be proved, then this would mean that there is no absolute limitation of the number of things to one only. When it is stated that "all things are one", nothing is left out; so that there is nothing that is not included in the Proposition which could be the proof of that proposition.

SECTION (12)

[Sūtras 44-54]

On Fruition—the Tenth object of Cognition

INTRODUCTORY BHĀṢYA

After *Rebirth*, comes *Fruition* ; and with regard to this—*Sūtra 44*

there arises a doubt since the fulfilment of the result (of acts) is found to appear immediately as well as after some time.

BHĀṢYA

When a man cooks rice or milks the cow, the results, in the shape of the Rice and the Milk respectively, appear immediately ; whereas when he ploughs the field and sows the seeds, the result in the shape of the Harvest, accrues to him after some time ;—now the *Agnihotra* is an act, the performance whereof is laid down in the text 'One desiring heaven should perform the *Agnihotra*' ; and in regard to the fruition of this act, there arises a doubt (as to whether or not any results follow it, and if they do, when they follow, and so forth).*

Sūtra 45

[*Siddhānta*.]—The fruition is not immediate ; because it is such as can be experienced only at a later time.†

* Says the *Parīśuddhi*—It is not possible that there should be any such doubt regarding *Fruition* in general, as to whether it appears immediately after the act, or after the lapse of some time ; for so far as the acts of cooking, etc., are concerned, it is already ascertained that their fruition is immediate ; and in regard to the acts of *Agnihotra*, etc., also, it is already known that their fruition comes only after the lapse of some time. But what gives rise to the doubt is the very fact of the *Agnihotra*, etc., being *actions*, involving the effort of an intelligent agent ; and inasmuch as it is found that the activities of intelligent beings are of both kinds—some having their fruition immediately and others after the lapse of time, there is nothing to show for certain to which of the two classes the action of *Agnihotra* belongs.

† This *Sūtra* is not found in the *Nyāyanichaiḥbandha* ; and the *Tīrṭharya* calls it 'Bhāṣya'. *Vīraṇātha* treats it as 'Sūtra', and it is found in the 'Puri Sūtra' Ms. as also in *Sūtra* Mss. C. and D.

The *Siddhānta* embodied in the *Sūtra* is in answer to the *Pūrvapakṣa* that it is not necessary to assume any invisible superphysical results for *Agnihotra*, etc., since we find them bringing about the immediate result in the shape of Fame, etc.—*Vīraṇātha*.

BRĀŚYA

'Heaven' is the result mentioned in the scriptures; and the attainment of Heaven accrues only to another body, which comes after the present body has been destroyed; and in the case of actions done with a view to the acquiring of landed property also, we find that the result does not appear immediately after the actions have been done.*

Sūtra 46

[Objection.]—"The fruition cannot appear at another time; as the cause thereof will have ceased to exist."

BRĀŚYA

"The actual action (the sacrificial performance) having ceased to exist, the result of that action could not come about, in the absence of its cause (in the shape of the action); for, as a matter of fact, no effect is ever found to be produced out of a cause that has ceased to exist."

Sūtra 47

[Answer.]—Prior to the actual fulfilment of the fruition there would be something (in the shape of an inter-mediary), just as there is in the case of the fruit of trees.

BRĀŚYA

The man who desires fruits renders such services to the tree as pouring water at its roots, and so forth; and it is only after the actual act of watering has ceased to exist that the earth particles (under the tree's roots) become lumped together by the particles of water, and becoming heated with the heat underground, they produce a juicy substance; this juicy substance, as modified by the heat, comes into contact with the tree and, in a peculiarly modified form enters into it and produces the leaf etc., and the fruit;—in this manner the action of watering is fruitful, and yet the result does not quite follow from a cause that has entirely ceased to exist. In the same manner actions produce (in the Soul) a faculty in the shape of *Dharma-Adharma*, Merit-Demerit; and this faculty, after being produced, comes to be helped

* Puri Ms. B. reads यामादिकानाम् which would mean that—"In the case of the actions done by man still in the meshes of ignorance". But in view of what follows later on in the *Bhāgya*, the reading of the Vix. text is better.

by other causes and thus brings about the results at a later time. This is what we have already explained under Śū. 3-2-60, where it has been shown that 'the body comes into existence on account of the continuity of the results of previous deeds'.

Pūrvapakṣa

Says the Opponent—

Sūtra 48

"Prior to its fulfilment, the accomplished fruition (result) cannot be either (A) non-existent, (B) or existent, (C) or existent-non-existent; because 'existent' and 'non-existent' are contradictory."^{*}

BHĀṢYA

(a) "A thing that is liable to be accomplished (produced) could not be non-existent, before its production; because of the restriction in regard to the material cause of things; that is, as a matter of fact, for the bringing about of a certain product (the Jar, e.g.) it is only the particular material (Clay) that is brought in; and it is not that any and every material is brought in for the making of all things; there could not be this limitation or restriction (in the form that one product is produced out of only one material substance, and not from all substances), if the product were absolutely non-existent (before its production)".†

(b) "Nor could the thing be existent (prior to its production); because if the thing already exists, before it is brought about, there could not (need not) be a further 'production' of that same thing."

* The question going to be discussed now is whether the Fruition or Result of Acts is something that, prior to its being brought about, was—(1) already existent, or (2) non-existent, or (3) both existent and non-existent, or (4) neither existent nor non-existent. The Pūrvapakṣa propounded in the Sūtra is that no one of these alternatives is possible, hence there can be no such thing as the 'fruition' of actions.—*Tātparya*.

The fourth of these alternatives is found in the *Vārtika*, not in the Sūtra or in the *Bhāṣya*. In this Sūtra also Dr. Satish Chandra Vidyābhāṣa finds a reference to the *Mādhyamika-Sāstra*.

† The very fact that it is only out of Clay that the Jar is produced, clearly shows that the Jar already exists in the Clay. Cf. *Saṅkhyasāhita*, 9—'Upādānagrahāṇāt.'

(c) "Nor could the thing be both *existent* and *non-existent* ; because '*existent*' and '*non-existent*' are *contradictory* : the term '*existent*' *affirms* a thing, while the term '*non-existent*' *denies* it ; and it is this mutually contradictory character that is spoken of as '*dissimilarity*' (in the *Sūtra*) ; and because of this fact their being *contradictories*, no co-existence of them is possible."

INTRODUCTORY BHĀṢYA

The truth of the matter is that prior to being produced, the thing to be produced was *non-existent*.—"How so?"—

Sūtra 49

Because we perceive the production as well as destruction (of things).*

BHĀṢYA

It has been alleged (in the *Bhāṣya* on *Sū.* 48) by the *Pūrvapakṣin* that—"Prior to its production, the Product is not non-existent, because of the restriction in regard to the material cause of things"—[the answer to that is as follows]—

Sūtra 50

That the product is non-existent is clearly proved by that very conception.

BHĀṢYA

The conception (of restriction in regard to the material cause, which the Opponent has cited) is in the form '*this thing, and not all things, is capable of producing this effect*' ; and this conception clearly proves that prior to being produced, every effect is known as capable of being produced by a particular cause ; and that this conception is correct is shown by the fact that the production of the effect is actually in accordance with that conception ; and in fact it is only on the basis of this conception that we can explain the restriction in regard to the cause of things. If, on the other hand, the product is already existent, prior to being produced, then there can be no such thing as its '*production*' [so that there could be no conception

* If a thing is existent, even prior to being produced, it means that it is eternal ; and if it is eternal, there can be production or destruction of it.

at all in regard to its being produced out of only a particular material cause].^{*}

Sūtra 51

[*Objection*].—"The receptacles being different [in the case of the fruition of acts], it is not right to argue that it is like the fruition of trees."[—]

BHĀṢYA

"[In the case of the fruition of trees] it is found that the services rendered, in the shape of the watering of the roots and so forth, as well as the *fruition*, both are in the tree itself,—both have the same tree for their receptacle; [in the case of the fruition of actions] on the other hand, the action occurs in the present body, while the fruition appears in the next body; so that there being a difference in the receptacles, what has been urged (in Sū. 47) does not prove anything at all (in regard to the sacrificial acts being the cause of fruition in the shape of Heaven, etc.)."

Sūtra 52

[*Answer*].—Inasmuch as Happiness subsists in the Soul, the objection has no force at all.

BHĀṢYA

Happiness, being perceptible to the Soul, subsists in the Soul; action also,—in the form known as '*Dharma*', '*Merit*'—subsists in the Soul,—as *Dharma* is a quality of the Soul; thus then, there is no possibility of *receptacles being different*.†

Sūtra 53

[*Objection*].—"What has been just said is not true; as [the obtaining of] Son, Wife, Cattle, Clothing, Gold, Food and such things is mentioned as the fruit (of acts)."

* The very conception that a thing is produced only out of a certain cause proves that before being produced that thing must be non-existent. The weaver takes up the yarns with the idea—"the Cloth shall be produced out of this" and not that 'the Cloth is here already'; for in the latter case, why should he put forth any effort to bring into existence the Cloth which already exists?

† 'Heaven', which is the result of sacrificial acts, is only a form of Happiness; and Happiness subsists in the Soul, not in the Body; and Soul remains the same through the several lives.

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